00102873

THE
ASIATIC SOCIETY OF BOMBAY
TOWN HALL, BOMBAY-1.

Digitized with financial assistance from
Observer Research Foundation
on 11 March, 2020

1065-54

102873

TRANSACTIONS

OF THE

ASIATIC SOCIETY.

102873

I.

A Sketch of the Religious Sects of the Hindus.

By HORACE HAYMAN WILSON, Esq. Sec. As. Soc.

INTRODUCTORY OBSERVATIONS.

THE Hindu religion is a term, that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description: to trace some of its varieties is the object of the present enquiry.

An early division of the Hindu system, and one conformable to the genius of all Polytheism, separated the practical and popular belief, from the speculative or philosophical doctrines. Whilst the common people addressed their hopes and fears to stocks and stones, and multiplied by their credulity and superstition the grotesque objects of their veneration, some few, of deeper thought and wider contemplation, plunged into the mysteries of man and

nature, and endeavoured assiduously, if not successfully, to obtain just notions of the cause, the character and consequence of existence. This distinction prevails even in the *Védas*, which have their *Karma Káńda* and *Jnyána Káńda*, or Ritual and Theology.

The worship of the populace being addressed to different divinities, the followers of the several gods, naturally separated into different associations, and the adorers of BRAHMÁ, VISHNU, and SIVA or other phantoms of their faith, became distinct and insulated bodies, in the general aggregate: the conflict of opinion on subjects, on which human reason has never yet agreed, led to similar differences in the philosophical class, and resolved itself into the several *Dersanas*, or schools of philosophy.

It may be supposed, that some time elapsed before the practical worship of any deity was more than a simple preference, or involved the assertion of the supremacy of the object of its adoration, to the degradation or exclusion of the other gods:* in like manner also, the conflicting opinions were matters rather of curiosity than faith, and were neither regarded as subversive of each other, nor as incompatible with the public worship: and hence, notwithstanding the sources of difference that existed in the parts, the unity of the whole remained undisturbed: in this condition, indeed, the apparent mass of the Brahmanical order at least, still continues: professing alike to recognise implicitly the authority of the *Védas*, the worshippers of SIVA, or of VISHNU, and the maintainers of the *Sánk'hya* or *Nyáya* doctrines,

---

* One division of some antiquity, is the preferential appropriation of the four chief divinities to the four original casts; thus SIVA is the *Adideva* of the *Brahmans*, VISHNU of the *Kshettriyas*, BRAHMÁ of the *Vaisyas*, and GANESA of the *Súdras*.

विप्राणांदेवतंशम्भुः क्षत्रियाणां तु माधवः।
वैश्यानांतु भवेद्ब्रह्माशूद्राणां गणनायकः।। इति मनु।।

consider themselves, and even each other, as orthodox members of the Hindu community.

To the internal incongruities of the system, which did not affect its integral existence, others were, in time, superadded, that threatened to dissolve or destroy the whole: of this nature was the exclusive adoration of the old deities, or of new forms of them; and even it may be presumed, the introduction of new divinities. In all these respects, the *Puránas* and *Tantras* were especially instrumental, and they not only taught their followers to assert the unapproachable superiority of the gods they worshipped, but inspired them with feelings* of animosity towards those who presumed to dispute that supre-

---

* Thus in the Bhágavat.

भवव्रतधरायेच ये च तान्समनुव्रताः।
पाषण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः।।

Those who profess the worship of BHAVA, (Siva,) and those who follow their doctrines, are heretics and enemies of the sacred *Sástras*,—Again.

मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ।
नारायणकलाः शान्ता भजन्ति ह्यनसूयवः।

Those desirous of final emancipation, abandoning the hideous gods of the devils, pursue their devotions, calm, blameless, and being parts of NÁRÁYAŃA.

The *Padma Purána* is more personal towards VISHNU.

विष्णुदर्शनमात्रेण शिवद्रोहः प्रजायते।।
शिवद्रोहान्नसन्देहो नरकं याति दारुणं।
तस्मान्नविष्णुनामापि नवक्तव्यं कदाचन।।

From even looking at VISHNU, the wrath of SIVA is kindled, and from his wrath, we fall assuredly into a horrible hell; let not, therefore, the name of VISHNU ever be pronounced. The same work is, however, cited by the VAISHNAVAS, for a very opposite doctrine.

वासुदेवं परित्यज्य योऽन्यदेवमुपासते।
तृषितो जाह्नवीतीरेकूपं खनति दुर्मतिः।।

He who abandons VÁSUDEVA and worships any other god, is like the fool, who being thirsty,

macy: in this conflict the worship of BRAHMÁ has disappeared,* as well as, indeed, that of the whole pantheon, except VISHNU, SIVA and SAKTI, or their modifications; with respect to the two former, in fact, the representatives have borne away the palm from the prototypes, and KRISHNA, RÁMA, or the *Linga*, are almost the only forms under which VISHNU and SIVA are now adored in most parts of India.†

The varieties of opinion kept pace with those of practice, and six heretical schools of philosophy disputed the pre-eminence with their orthodox brethren: we have little or no knowledge of these systems, and even their names are not satisfactorily stated: they seem, however, to be the *Saugata* or *Baudd'ha*, *Arhata*, or *Jain*, and *Várhaspatya*, or Atheistical, with their several subdivisions.‡

---

sinks a well in the bank of the Ganges—The principle goes still further, and those who are inimical to the followers of a Deity, are stigmatised as his personal foes—thus in the *Adi Puráṇa*, VISHNŪ says:

मद्भक्तो वल्लभो यस्य स एव मम वल्लभः।।
तत्परो वल्लभो नास्ति सत्यं सत्यं धनञ्जय।

He to whom my votary is a friend, is my friend—he who is opposed to him, is no friend of mine—be assured, *Dhananjaya*, of this:

* SIVA himself, in the form of KÁLA BHAIRAVA, tore off BRAHMÁ's fifth head, for presuming to say, that he was BRAHME, the eternal and omnipotent cause of the world, and even the creator of SIVA, notwithstanding the four VEDAS and the personified *Omkára*, had all given evidence, that this great, true and indescribable deity was SIVA himself. The whole story occurs in the *Kási K'haṅd* of the *Skánda Puráṇa*, and its real signification is sufficiently obvious.

† The great text-book of the *Vaishnavas* is the *Bhágavat*, with which it may be supposed the present worship, in a great measure, originated, although, the Mahábhárat and other older works had previously introduced this divinity. The worship of the *Lingam* is, no doubt, very ancient, although it has received, within a few centuries, its present degree of popularity: the *Kási K'haṅd* was evidently written to enforce it, and at Benares, its worship entirely overshadows every other ritual.

‡ In a work written by the celebrated *Mádhava*, describing the different sects as they existed in his day, entitled the *Sarva Darśana*; the *Várhaspatyas*, *Lokáyatas*, and *Chárváhas* are identified,

Had the difference of doctrine taught in the heretical schools been confined to tenets of a merely speculative nature, they would, probably, have encountered little opposition, and excited little enmity among the Brahmanical class, of which, latitude of opinion is a very common characteristic. The founder of the Atheistical school, however, VRIHASPATI, attacks both the *Védas* and the *Brahmans*, and asserts that the whole of the Hindu system is a contrivance of the Priesthood, to secure a means of livelihood for themselves,* whilst the *Bauddhas* and *Jainas*, equally disregarding the *Védas* and the *Brahmans*, the practice and opinions of the Hindus, invented a set of gods for themselves, and deposed the ancient pantheon: these aggressions provoked resentment: the writings of these sects are alluded to with every epithet of anger and contempt, and they are all anathematised as heretical and atheistical: more active measures than anathemas, it may be presumed, were had recourse to: the followers of VRIHASPATI, having no worship at all, easily eluded the storm, but the *Bauddhas* of Hindustan were annihilated by its fury, and the *Jainas* apparently evaded it with difficulty, although they have undoubtedly survived its terrors, and may now defy its force.

The varieties thus arising from innovations in practice and belief, have differed, it may be concluded, at different eras of the Hindu worship. To trace

---

and are really advocates of an atheistical doctrine, denying the existence of a God, or a future state, and referring creation to the aggregation of but four elements. The *Baudd'has* according to the same authority, admit of four subdivisions, the *Madhyámikas*, *Yogácháras*, *Sautrántikas* and *Vaibháshicas*. The Jains or Arhats, as still one of the popular divisions, we shall have occasion to notice in the text.

* Vrihaspati has the following texts to this effect:

अग्निहोत्रं त्रयोवेदा त्रिदण्डंभस्मगुंठनं।
बुद्धिपौरुषहीनानाञ्जीविकेतिवृहस्पति।।

"The Agnihotra, the three Vedas, the Tridanda, the smearing of ashes, are only the livelihood

the character of those which have latterly disappeared, or to investigate the remote history of some which still remain and are apparently of ancient date, are tasks for which we are far from being yet prepared: the enquiry is, in itself so vast, and so little progress has been made in the studies necessary to its elucidation, that it must yet remain in the obscurity in which it has hitherto been enveloped; so ambitious a project as that of piercing the impenetrable gloom has not instigated the present attempt, nor has it been proposed to undertake so arduous a labour, as the investigation and comparison of the abstruse notions of the philosophical sects.* The humbler aim of these researches has been that of ascertaining the actual condition of the popular religion of the inhabitants of some of the provinces subject to the Bengal Government; and as a very great variety prevails in that religion, the subject may be considered as not devoid of curiosity and interest, especially as it has been left little better than a blank, in the voluminous compositions or compilations, professing to give an account of the native country of the Hindus.

The description of the different sects of the Hindus, which I propose to offer, is necessarily superficial: it would, indeed, have been impossible to have

---

of those who have neither intellect nor spirit." After ridiculing the Sráddha, shrewdly enough, he says:

ततश्चजीवनोपायोब्राह्मणैर्विदितस्विह।
मृतानांप्रेतकार्य्याणि नत्वन्यद्विद्यतेक्वचित्।।

Hence it is evident, that it was a mere contrivance of the Brahmans to gain a livelihood, to ordain such ceremonies for the dead, and no other reason can be given for them. Of the *Vedas*, he says:

त्रयोवेदस्य कर्तारो भण्डधूर्त्तनिशाचराः।।

The three Authors of the *Vedas* were Buffoons, Rogues, and Fiends—and cites texts in proof of this assertion.

* Something of this has been very well done by *Mr. Ward*, in his account of the Hindus: and since this Essay was read before the Society, the account given by H. T. Colebrooke, Esq. in the first part of the Transactions of the Royal Asiatic Society, of the Sánkhya and Nyáya Systems, has left little more necessary on this subject.

adopted the only unexceptionable method of acquiring an accurate knowledge of their tenets and observances, or of studying the numerous works in Sanscrit, Persian, or the provincial dialects of Hindi, on which they are founded. I have been obliged to content myself, therefore, with a cursory inspection of a few of those compositions, and to depend for much of my information on oral report, filling up or correcting from these two sources, the errors and omissions of two works, on this subject professedly, from which I have derived the ground work of the whole account.

The works alluded to are in the Persian language, though both were written by Hindu authors: the first was compiled by SÍTAL SINH, Munshi to the *Raja* of Benares; the second by MATHURÁ NÁTH, late librarian of the Hindu College, at the same city, a man of great personal respectability and eminent acquirements: these works contain a short history of the origin of the various sects, and descriptions of the appearance, and observances, and present condition of their followers: they comprise all the known varieties, with one or two exceptions, and, indeed, at no one place in India could the enquiry be so well prosecuted as at Benares.* The work of MATHURÁ NÁTH is the fullest and most satisfactory, though it leaves much to be desired, and much more than I have been able to supply. In addition to these sources of information, I have had frequent recourse to a work of great popularity and extensive circulation, which embodies the legendary history of all the most celebrated *Bhaktas* or

---

* The acknowledged resort of all the vagabonds of India, and all who have no where else to repair to: so, the *Kási K'haṅd*.

श्रुतिस्मृतिविहीनानां येशौचाचारविवर्जिताः।
येषाम् क्वापिगतिर्नास्ति तेषांवाराणसीगतिः।।

To those who are strangers to the *Sruti* and *Smriti*, (Religion and Law), to those who have never known the observance of pure and indispensable rites; to those who have no other place to repair to; to those, is Benares an asylum."

devotees of the Vaishnava order. This work is entitled the *Bhakta Málá.* The original, in a difficult dialect of Hindi, was composed by NÁBHÁJI, about 250 years ago, and is little more than a catalogue, with brief and obscure references to some leading circumstances connected with the life of each individual, and from the inexplicit nature of its allusions, as well as the difficulty of its style, is far from intelligible to the generality even of the natives. The work, in its present form, has received some modifications, and obvious additions from a later teacher, NÁRÁYAN DÁS, whose share in the composition is, no doubt, considerable, but cannot be discriminated from NÁBHÁJI's own, beyond the evidence furnished by the specification of persons unquestionably subsequent to his time.—NÁRÁYAN DÁS probably wrote in the reign of SHÁH JEHÁN. The brevity and obscurity of the original work pervade the additional matter, and to remedy these defects, the original text, or *Múla*, has been taken as a guide for an amplified notice of its subjects, or the *Tiká* of KRISHNA DÁS; and the work, as usually met with, always consists of these two divisions. The *Tiká* is dated *Samvat*, 1769 or A. D. 1713. Besides these, a translation of the *Tiká*, or a version of it in the more ordinary dialect of Hindustan, has been made by an anonymous author, and a copy of this work, as well as of the original, has furnished me with materials for the following account. The character of the *Bhakta Málá* will best appear from the extracts of translations from it to be hereafter introduced: it may be sufficient here to observe, that it is much less of a historical than legendary description, and that the legends are generally insipid and extravagant: such as it is, however, it exercises a powerful influence in Upper India, on popular belief, and holds a similar place in the superstitions of this country, as that which was occupied in the darkest ages of the Roman Catholic faith, by the Golden Legend and Acts of the Saints.*

---

* In further illustration of our text, with regard to the instrumentality of the *Puránas* in generating religious distinctions amongst the Hindus, and as affording a view of the *Vaishnava* feelings on this subject, we may appeal to the *Padma Purána*. In the *Uttara Khańda*, or last portion of

SECTION II.

STATE OF THE HINDU RELIGION, ANTERIOR TO ITS PRESENT CONDITION.

Although I have neither the purpose nor the power to enter into any detail of the remote condition of the Hindu faith, yet as its present state is of comparatively very recent origin, it may form a not unnecessary, nor

---

this work, towards the end of it, several sections are occupied with a dialogue between SIVA and PÁRVATÍ, in which the former teaches the latter the leading principles of the *Vaishnava* faith. Two short sections are devoted to the explanation of who are heretics, and which are the heretical works. All are *Páshaṅḍas*, SIVA says, who adore other gods than VISHNU, or who hold, that other deities are his equals, and all Brahmans who are not *Vaishnavas*, are not to be looked at, touched, nor spoken to :—

ये अन्यं देवं परत्वेन वदन्त्यज्ञानमोहिताः।
नारायणाज्जगन्नाथात्तेवै पाषण्डिनःस्मृताः।।
यस्तु नारायणं देवं ब्रह्मरुद्रादि दैवतैः।
सममन्यै र्निरीक्षेत सपाषण्डी भवेत्सदा।।
किमत्रबहुनोक्तेन ब्राह्मणा येऽपवैष्णवाः।
न स्पृष्टव्या न वक्तव्या न द्रष्टव्या कदाचन॥

SIVA, in acknowledging that the distinguishing marks of his votaries, the skull, tiger's skin, and ashes, are reprobated by the Vedas (Srutigerhitam) states, that he was directed by VISHNU to inculcate their adoption, purposely to lead those who assumed them into error.—NAMUCHI and other *Daityas* had become so powerful by the purity of their devotions, that INDRA and the other gods were unable to oppose them. The gods had recourse to VISHNU, who, in consequence, ordered SIVA to introduce the *Saiva* tenets and practices, by which the *Daityas* were beguiled, and rendered "wicked, and thence weak."

In order to assist SIVA in this work, ten great Sages were imbued with the *Tamasa* property, or property of darkness and ignorance, and by them such writings were put forth as were calculated to disseminate unrighteous and heretical doctrines, these were KANÁDA, GAUTAMA, SAKTI, UPAMANYU, JAIMINI, KAPILA, DURVÁSAS, MRIKAṄḌA, VRIHASPATI, and BHÁRGAVA.

uninteresting preliminary branch of the enquiry, to endeavour to determine its existing modifications, at the period immediately preceding the few centuries, which have sufficed to bestow upon it its actual form: it happens, also, that some controversial works exist, which throw considerable light upon the subject, and of which the proximity of their date, to the matters of which they treat, may be conjectured with probability or positively ascertained. Of these, the two principal works, and from which I shall derive such scanty information as is attainable, are the *Sankara Digvijaya* of ANANDA GIRI, and the *Sarva Dersana Sangraha* of MÁDHAVÁCHÁRYA, the former a reputed disciple of

---

By SIVA himself, the *Pásupata* writings were composed; KANÁDA is the author of the *Vaisheshika* Philosophy. The *Nyáya* originates with GAUTAMA. KAPILA, is the founder of the *Sánkhya* School, and VRIHASPATI of the *Chárváka.* JAIMINI, by SIVA's orders, composed the *Mímánsa*, which is heretical, in as far as it inculcates works in preference to faith, and ŚIVA himself, in the disguise of a Brahman, or as VYÁSA, promulgated the Vedánta, which is heterodox in *Vaishnava* estimation, by denying the sensible attributes of the deity. VISHNU, as BUDDHA, taught the *Bauddha Sástra*, and the practices of going naked, or wearing blue garments, meaning, consequently, not the *Bauddhas*, but the *Jainas*, (वौद्धशास्त्रमसत्प्रोक्तं नग्ननीलपटादिकं) The *Puránas* were partly instrumental in this business of blinding mankind, and they are thus distinguished by our authority and all the *Vaishnava* works.

The *Mátsya, Kaurma, Linga, Saiva, Skánda* and *Agneya*, are *Támasa*, or the works of darkness, having more or less of a *Saiva* bias.

The *Vishnu, Náradiya, Bhágavat, Gárura, Pádma* and *Váráha*, are *Sátwika*, pure and true; being, in fact, *Vaishnava* text books.

The *Brahmáńda, Brahma Vaivertta, Márkańdeya, Bhavishya, Vámana* and *Bráhma*, are of the *Rájasa* cast, emanating from the quality of passion. As far as I am acquainted with them, they lean to the *Sákta* division of the Hindus, or the worship of the female principle. The *Márkańdeya* does so notoriously, containing the famous *Chańdi Páth*, or *Durgá Máhátmya*, which is read at the *Durga Pujá*; the *Brahma Vaivertta*, is especially dedicated to KRISHNA as GOVINDA, and is principally occupied by him and his mistress RÁDHÁ. It is also full on the subject of *Prakriti* or personified nature.

A similar distinction is made even with the *Smritis*, or works on law. The codes of VASISHTHA HÁRÍTA, VYÁSA, PARÁSARA, BHARADWAJA and KAŚYAPA, are of the pure order. Those of YAJNAWALKYA, ATRI, TITTIRI, DAKSHA, KÁTYÁYANA and VISHNU of the *Rijasa* class, and those of GAUTAMA, VRIHASPATI, SAMVARTTA, YAMA, SANKHA and USANAS, are of the *Támasa* order.

SANKARA himself, and the latter a well known and able writer, who lived in the commencement of the 14th century.

The authenticity of the latter of these two works, there is no room to question; and there is but little reason to attach any doubt to the former. Some of the marvels it records of SANKARA, which the author professes to have seen, may be thought to affect its credibility, if not its authenticity, and either ANANDA GIRI must be an unblushing liar, or the book is not his own: it is, however, of little consequence, as even, if the work be not that of ANANDA GIRI himself, it bears internal and indisputable evidence of being the composition of a period, not far removed from that at which he may be supposed

---

The study of the Puránas and Smritis of the *Sátwika* class, secures *Mukti*, or final emancipation, that of those of the *Rájasa* obtains *Swerga*, or Paradise; whilst that of the *Támasa* condemns a person to hell, and a wise man will avoid them.

किमत्र बहुनोक्तेन पुराणेषु स्मृतिष्वपि।
तामसा नरकायैव वर्ज्जयेत्तान् विचक्षणः।।

The Vaishnava writers endeavour to enlist the *Védas* in their cause, and the following texts are quoted by the Tátparya Nirnaya

एको नारायण आसीन्न ब्रह्मा न शंकरः।

NÁRÁYANA alone was, not BRAHMÁ nor SANKARA.

वासुदेवो वा इदमग्र आसीन्न ब्रह्मा न च शङ्करः।

Or VASUDEVA was before this (universe,) not BRAHMÁ nor SANKARA.

The Saivas cite the Vedas too, as

सर्व्वव्यापी स भगवान् तस्मात्सर्व्वगतः शिवः।।

The Lord who pervades all things, is thence termed the omnipresent Siva.

Rudra is but one, and has no second—

एकोपिरुद्रो न द्वितीयः।।

These citations would scarcely have been made, if not authentic; they probably do occur in the Vedas, but the terms *Nárayaña* and *Vásudeva*, or *Siva* and *Rudra*, are not to be taken in the restricted sense, probably, which their respective followers would assign them.

to have flourished, and we may, therefore, follow it as a very safe guide, in our enquiries into the actual state of the Hindu Religion about eight or nine centuries ago.

The various sectaries of the Hindu Religion then existing, are all introduced to be combated, and, of course, conquered, by SANKARA: the list is rather a long one, but it will be necessary to go through the whole, to ascertain the character of the national faith of those days, and its present modifications, noticing, as we proceed, some of the points of difference or resemblance between the forms of worship which then prevailed, and which now exist. The two great divisions of *Vaishnavas* and *Saivas* were both in a flourishing condition, and each embraced six principal subdivisions: we shall begin with the former, who are termed; *Bháktas, Bhágavatas, Vaishnavas, Chakrinas,* or *Pancharátrakas, Vaik'hánasas* and *Karmahínas.*

But as each of these was subdivided into a practical and speculative, or *Kerma* and *Jnyána* portion, they formed, in fact, twelve classes of the followers of VISHNU, as the sole and supreme deity.

The *Bháktas* worshipped VISHNU as VÁSUDEVA, and wore no characteristic marks. The *Bhágavatas* worshipped the same deity as BHAGAVAT, and impressed upon their persons the usual *Vaishnava* insignia, representing the discus, club, &c. of that divinity; they likewise reverenced the *Sálagrám* stone, and *Tulasí* plant, and in several of their doctrinal notions, as well as in these respects, approach to the present followers of RÁMÁNUJA, although they cannot be regarded as exactly the same. The authorities of these three sects were the *Upanishads* and *Bhagavad Gitá.* The names of both the sects still remain, but they are scarcely applicable to any particular class of *Vaishnavas:* the term *Bhakta,* or *Bhagat,* usually indicates any individual who pretends to a more rigid devotion than his neighbours, and who especially occupies his mind

with spiritual considerations: the *Bhágavat* is one who follows particularly the authority of the *Sri Bhágavat Purána.*

The *Vaishnavas* adored VISHNU as NÁRÁYAŃA, they wore the usual marks, and promised themselves a sort of sensual paradise after death, in *Vaikunt'ha*, or VISHNU's heaven; their tenets are still current, but they can scarcely be considered to belong to any separate sect.

The *Chakriñas, or Pancharátrakas* were, in fact, *Sáktas* of the *Vaishnava* class, worshipping the female personifications of VISHŃU, and observing the ritual of the *Pancharátra Tantra:* they still remain, but scarcely individualised, being confounded with the worshippers of KRISHŃA and RÁMA on the one hand, and those of *Sakti* or *Devi* on the other.

The *Vaikhánasas* appear to have been but little different from the *Vaishnavas* especially so called; at least ANANDA GIRI has not particularised the difference; they worshipped NÁRÁYAŃA as supreme god, and wore his marks. The *Karmahínas* abstained, as the name implies, from all ritual observances, and professed to know *Vishnu* as the sole source and sum of the universe, सर्व्वं विष्णुमयं जगत्। they can scarcely be considered as an existent sect, though a few individuals of the *Rámánujya* and *Rámánandi Vaishnavas* may profess the leading doctrines.

The *Vaishnava* forms of the Hindu faith, are still, as we shall hereafter see, sufficiently numerous; but we can scarcely identify any one of them with those which seem to have prevailed when the *Sankara Vijaya* of ANANDA GIRI was composed. The great divisions, of RÁMÁNUJA and RÁMÁNAND—the former of which originated, we know, in the course of the 11th century, are unnoticed, and it is also worth while to observe, that neither in this, nor in any other portion of the *Sankara Vijaya*, is any allusion made to the

separate worship of KRISHNA, either in his own person, or that of the infantine forms in which he is now so pre-eminently venerated in many parts of India, nor are the names of RÁMA and SITÁ, of LAKSHMANA or HANUMÁN, once particularised, as enjoying any portion of distinct and specific adoration.

The *Saiva* sects are the *Saivas*, *Raudras*, *Ugras*, *Bháktas*, *Jangamas*, and *Pásupatas*. Their tenets are so blended in the discussion, that it is not possible to separate them, beyond the conjectural discrimination which may be derived from their appellations: the text specifies merely their characteristic marks: thus the *Saivas* wore the impression of the *Linga* on both arms; the *Raudras* had a *Trisula*, or trident, stamped on the forehead; the *Ugras* had the *Damaru*, or drum of *Siva* on their arms, and the *Bháktas* an impression of the *Linga* on the forehead—the *Jangamas* carried a figure of the *Linga* on the head, and the *Pásupatas* imprinted the same object on the forehead, breast, navel, and arms. Of these sects, the *Saivas* are not now any one particular class—nor are the *Raudras*, *Ugras*, or *Bháktas*, any longer distinct societies: the *Jangamas* remain, but they are chiefly confined to the south of India, and although a *Pásupata*, or worshipper of SIVA as PASUPATI, may be occasionally encountered, yet this has merged into other sects, and particularly into that of the *Kánp'hata Jogis*: the authorities cited by these sects, according to ANANDA GIRI, were the *Siva Gitá*, *Siva Sanhitá*, *Siva Rahasya* and *Rudra Yámala Tantra*: the various classes of *Jogis* are never alluded to, and the work asserts, what is generally admitted as a fact, that the *Daśńámis*, and *Dasnámi Gosains* originated with SANKARA ACHÁRYA.

Worshippers of BRAHMA, or HIRANYAGARBHA, are also introduced by ANANDA GIRI, whom now it might be difficult to meet with: exclusive adorers of this deity, and temples dedicated to him, do not now occur perhaps in any part of India; at the same time it is an error to suppose that public homage is never paid to him. BRAHMA is particularly reverenced at *Pokher*,

in Ajmer, also at *Bithúr*, in the *Doab*, where, at the principal Ghat, denominated *Brahmavertta Ghat*, he is said to have offered an *Aswamedha* on completing the act of creation: the pin of his slipper left behind him on the occasion, and now fixed in one of the steps of the Ghat, is still worshipped there, and on the full moon of Agraháyana (Novr. Decr.) a very numerously attended *Mela*, or meeting, that mixes piety with profit, is annually held at that place.

The worshippers of AGNI no longer form a distinct class: a few *Agnihotra Brahmans*, who preserve the family fire, may be met with, but in all other respects they conform to some mode of popular devotion.

The next opponents of SANKARA ACHARYA were the *Sauras*, or worshippers of the sun, as the creator and cause of the world: a few *Sauras*, chiefly *Brahmans*, still exist as a sect, as will be hereafter noticed; but the divisions enumerated by ANANDA GIRI, are now, it is believed, unknown: he distinguishes them into the following six classes.

Those who adored the rising sun, regarding it as especially the type of BRAHMÁ or the creative power. Those who worshipped the meridian sun as ISWARA, the destructive and regenerative faculty; and those who reverenced the setting sun, as the prototype of VISHNU, or the attribute of preservation.

The fourth class comprehended the advocates of the *Trimurti*, who addressed their devotions to the sun in all the preceding states, as the comprehensive type of these three divine attributes.

The object of the fifth form is not quite clearly stated, but it appears to have been the adoration of the sun as a positive and material body, and the marks on his surface, as his hair, beard, &c. The members of this class so far

correspond with the *Sauras* of the present day, as to refrain from food until they had seen the sun.

The sixth class of *Sauras*, in opposition to the preceding, deemed it unnecessary to address their devotions to the visible and material sun: they provided a mental luminary, on which they meditated, and to which their adoration was offered: they stamped circular orbs on their foreheads, arms, and breasts with hot irons; a practice uniformly condemned by SANKARA, as contrary to the laws of the *Védas*, and the respect due to Brahmanical flesh and blood.

GANESA, as well as SURYA, had formerly six classes of adorers; in the present day he cannot boast of any exclusive worship, although he shares a sort of homage with almost all the other divinities: his followers were the worshippers of MAHÁ GANAPATI, of HARIDRA GANAPATI, or DHUNDI RAJ, who is still a popular form of GANESA, of UCH'CHISHTHA G, of NAVANÍTA G of SWERNA G and of SANTÁNA G. The left hand sub-division of the UCH'CHISHTHA GANAPATÍ sect, also called *Hairamba*, abrogated all obligatory ritual and distinction of caste.

The adorers of the female personifications of divine power, appear to have been fully as numerous as at present, and to have worshipped the same objects, or BHAVÁNÍ, MAHÁ LAKSHMÍ, and SARASWATÍ: even as personifications of these divinities, however, the worship of SITÁ and RÁDHÁ, either singly, or in conjunction with RÁMA and KRISHNA, never makes its appearance. The worshippers of *Sakti* were then, as now, divided into two classes, a right and left hand order, and three sub-divisions of the latter are enumerated, who are still well known—the *Purnábhishiktas*, *Akritárthas* and *Kritákrityasamas*.

There can be little doubt, that the course of time and the presence of

foreign rulers, have very much ameliorated the character of much of the Hindu worship: if the licentious practices of the SÁKTAS are still as prevalent as ever, which may well be questioned, they are, at least, carefully concealed from observation, and if they are not exploded, there are other observances of a more ferocious description, which seem to have disappeared. The worship of BHAIRAVA, still prevails amongst the *Sáktas* and the *Jogis;* but in upper India, at least, the naked mendicant, smeared with funeral ashes, armed with a trident or a sword, carrying a hollow skull in his hand, and half intoxicated with the spirits which he has quaffed from that disgusting wine-cup, prepared, in short, to perpetrate any act of violence and crime, the *Kápálika* of former days, is now rarely, if ever, encountered. In the work of ANANDA GIRI, we have two of these sectaries introduced, one a Brahman by birth, is the genuine *Kápálika:* he drinks wine, eats flesh, and abandons all rites and observances in the spirit of his faith, his eminence in which has armed him with supernatural powers, and rendered BHAIRAVA himself, the reluctant, but helpless minister of his will. The other *Kápálika* is an impostor, the son of a harlot, by a gatherer of *Tari*, or Palm juice, and who has adopted the character as an excuse for throwing off all social and moral restraint. The *Kápálikas* are often alluded to in controversial works, that appear to be the compositions of a period at least preceding the tenth century.*

The next classes of sectaries, confuted by SANKARA, were various infidel sects, some of whom avowedly, and perhaps all covertly, are still in being: the list is also interesting, as discriminating opinions which, in the ignorance subsequent to their disappearance from Hindustan, have very commonly been, and, indeed, still are frequently confounded. These are the *Chárváhas*, or *Súnya Vádis*, the *Saugatas*, the *Kshapanakas*, the *Jainas*, and the *Bauddhas*.

---

* See the Prabodha Chandriká, translated by Dr. Taylor.

The *Chárváks* were so named from one of their teachers, the MUNI CHÁRVÁKA. From VRIHASPATI—some of whose dogmas have been quoted from the work of MÁDHAVA, they are termed also *Várhaspatyas.* The appellation *Súnya Vádí,* implies the asserter of the unreality and emptiness of the universe, and another designation, *Lokáyata,* expresses their adoption of the tenet, that this being is the *Be-all* of existence: they were, in short, the advocates of materialism and atheism, and have existed from a very remote period, and still exist, as we shall hereafter see.

The *Saugatas* are identified even by MÁDHAVA with the *Bauddhas,* but there seems to have been some, although probably not any very essential difference: the chief tenet of this class, according to ANANDA GIRI, was their adopting the doctrine taught by SUGATA MUNI, that tenderness towards animated nature comprehends all moral and devotional duty, a tenet which is, in a great measure, common to both the *Baudd'ha* and *Jaina* schisms: it is to be feared, that the personal description of the *Saugata,* as a man of a fat body and small head, although possibly intended to characterise the genus, will not direct us to the discovery of its origin or history. The *Kshapanaka* again has always been described by *Hindu* writers as a *Bauddha,* or sometimes even a *Jaina* naked mendicant: in the work before us he appears as the professor of a sort of astrological religion, in which* time is the principal divinity, and he is described as carrying, in either hand, the implements of his science, or a *Gola Yantra,* and *Turya Yantra,* the former of which is an armillary sphere,

---

* Time is the Supreme Deity. ISWARA cannot urge on the present. He who knows time knows BRAHME. Space and time are not distinct from God.

किञ्च कालः परमदेवता। प्रत्यक्षञ्च लयितुं ईश्वरोनसमर्थः।
कालविद्ब्रह्मविदिति हिकालो नेश्वरादतिरिच्यते।

and the latter a kind of quadrant, apparently for ascertaining time;* from the geographical controversy that occurs between him and SANKARA, it appears that he entertains the doctrine regarding the descent of earth in space, which is attributed by the old astronomers to the *Bauddhas*, and controverted by the author of the *Surya Siddhánta*,† and subsequently by BHÁSKARA: the former is quoted by SANKARA, according to our author. These doctrines, the commentators on BHÁSKARA's work, and even he, himself, commenting on his own text, say, belong to the *Jainas*, not to the *Bauddhas*; but, possibly, the correction is itself an error, it does not appear that the *Kshapanaka* of ANANDA GIRI argues the existence of a double set of planetary bodies, which is, undoubtedly, a *Jaina* doctrine,‡ and the descent of the earth in space may have been common to all these sects.

The *Jainas* that existed in the time of ANANDA GIRI appear as *Digambaras* only; he does not notice their division into *Digambaras* and *Swetámbaras*, as they at present are found, and existed indeed prior to the age of MÁDHAVA. The *Bauddhas* are introduced personally, although it may be questioned whether they were very numerous in India in so comparatively modern a period: according to ANANDA GIRI, a persecution of this sect, and of the *Jainas*, took place in one part of the peninsula, the state of *Rudrapur*, during SANKARA's life time, but he, as well as MÁDHAVA,§ excludes SANKARA from being at

---

* तूर्य्ययन्त्रं मण्डल चतुर्भागमित्यर्थः।
The Turya Yantra, is the fourth part of an orb.
तत्रयन्त्रोपरिकीलद्वयमखिलं कृत्वा। तन्मध्ये दृष्ट्वाचक्षुर्ज्ञानेन कालज्ञानं जायते।
Fixing above it two pins, and looking between them, the time is ascertained by science.

† A. R. XII: 229.

‡ A. R. IX: 321.

§ Preface to Wilson's Sanscrit and English Dictionary.

all concerned in it. He ascribes its occurrence to the same source, the instigation of a *Bhatta*, from the north, or, in fact, of CUMÁRIL BHATTA, a *Bengali*, or *Maithilí Brahman*.

A long series of sectaries then ensues, of a more orthodox description, and who only err in claiming primeval and pre-eminent honors for the objects of their adoration—none of these are to be found; and, although, to a certain extent, the places of some of them may be supplied by the local deities of the villagers, and by the admission of others to a participation in the worship paid to the presiding deities of each sect, yet there can be little doubt, that a large portion of the Hindu Pantheon formerly enjoyed honours, which have for some centuries past been withheld. In this predicament are INDRA, KUVERA, YAMA, VARUNA, GARÚDA, SESHA, and SOMA, all of whom, in the golden age of Hindú idolatry, had, no doubt, temples and adorers: the light and attractive service of the god of love, indeed, appears to have been formerly very popular, as his temples and groves make a distinguished figure in the* tales, poems, and dramas of antiquity: it is a feature that singularly characterises the present state of the Hindu religion, that if in some instances it is less ferocious, in others, it has ceased to address itself to the amiable propensities of the human character, or the spontaneous and comparatively innocent feelings of youthful natures. The buffoonery of the *Holi*, and barbarity of the *Cherak Puja*, but ill express the sympathies which man, in all countries, feels with the vernal season, and which formerly gave rise to the festive *Vasanotsava* of the Hindús, and the licentious homage paid to *Sakti* and BHAIRAVA, has little, in common with the worship, that might be supposed acceptable to KÁMA and his lovely bride, and which it would appear they formerly enjoyed.

Besides the adorers of the secondary divinities, we have a variety of

---

* In the *Vrihat Kathá—Dasa Kumára, Málatí Mádhava, Mrichchhakati, &c.*

sects who direct their devotions to beings of a still lower rank, and of whom none, at present, exist as distinct bodies, although individuals may be found, either detached or comprehended in other classes, who, more or less, reverence similar objects. Thus, the worship of *Akás*,* or *Ether*, as the supreme deity, is still occasionally met with: all classes pay daily homage to the *Pitris* or Manes, and a few of the *Tántrikas* worship the *Siddhas*, or Genii, in the hope of acquiring super-human powers: the same class furnishes occasional votaries of the *Vasus*, *Yakshas*, and *Gandharbas*, and even of the *Vetálas* and *Bhútas*, or goblins and ghosts, and the latter also receive still, from the fears of the villagers, propitiatory adoration. It does not appear, that in any form, the worship of the moon and stars, of the elements, and divisions of the universe, is still practised, although that of the *Tirthas*, or holy places and rivers, is as popular as ever.

We have thus completed the enumeration of the sects as described by the author of the *Sankara Vijaya*, and have had an opportunity of observing, that, although the outlines of the system remain the same, the details have undergone very important alterations, since the time at which this work was composed: the rise of most of the existing modifications, we can trace satisfactorily enough, as will hereafter appear, and it is not improbable, that the disappearance of many of those, which no longer take a part in the idolatry of the Hindus, may be attributed to the exertions of SANKARA and his disciples: his object, as appears from the work we have hitherto followed, was by no means the suppression of acts of outward devotion, nor of the preferential worship of any acknowledged and pre-eminent deity: his leading tenet is the recognition of *Brahme Para Brahme*,† as the sole cause and

* I have encountered but one Professor, however, of this faith, a miserable mendicant, who taught the worship of Ether, under the strange name of *Baghela*.

† As in these texts of the Vedas सदेव सोम्येदमग्र आसीत्। and आत्मा वा इदमेक एवाग्र आसीत्।

supreme ruler of the universe, and as distinct from SIVA, VISHNU, BRAHMÁ, or any individual member of the pantheon: with this admission, and in regard to the weakness of those human faculties, which cannot elevate themselves to the conception of the inscrutable first cause, the observance of such rites, and the worship of such deities, as are either prescribed by the *Vedas*, or the works not incompatible with their authority, were left undisturbed by this teacher;* they even received, to a certain extent, his particular sanction, and the following divisions of the Hindu faith were, by his express permission, taught by some of his disciples, and are, consequently, regarded by the learned Brahmans in general, as the only orthodox and allowable forms in the present day.† The *Saiva* faith was instituted by PARAMATA KÁLÁNALA, who is described as teaching at Benares, and assuming the insignia that characterise the *Dańdis* of modern times. The *Vaishnava* worship was taught at *Kánchi*, or *Conjeveram*, by LAKSHMANA ACHÁRYA and HASTÁMALAKA; and the latter seems to have introduced a modified adoration of VISHNU, in the character of KRISHNA. The *Saura* sect was continued under the auspices of DIVÁKARA, *Brahmáchári*, and the *Sákta*, under those of the *Sanyasi*, TRIPURAKUMÁRA: the *Gánapatya* were allowed to remain under the presidence of GIRIJAPUTRA, and from such persons as had not adopted either

---

* आगमेतिहासपुराणोक्ताचारस्तु वेदानुकूलवृत्त्यायाह्यः। अन्यास्तु एवंतत्प्रतिकूले।

Ordinances founded on the *Tantras*, the *Puránas*, or historical record, are admissible if accordant with the *Vedas*; they must be rejected if repugnant.

† कलावस्मिन्युगे नाना पापध्वस्तज्ञानाङ्कुरेषु मर्त्येषु शुद्धाद्वैतविद्यायामनधिकारिषु तेषां वृत्तिः पुनरपि यथेप्सिता भवतीति विचार्य्य लोकरक्षार्थं वर्णाश्रमपरिपालनार्थं च परमतत्वकल्पनां जीवेशभेदास्पदां च रचयितुमुपक्रम्य निजशिष्यमाह।

In the present impure age, the bud of wisdom being blighted by iniquity, men are inadequate to the apprehension of pure unity; they will be apt, therefore, again to follow the dictates of their own fancies, and it is necessary for the preservation of the world, and the maintenance of civil and religious distinctions, to acknowledge those modifications of the divine spirit which are the work of the SUPREME. These reflexions having occurred to SANKARA, he addressed his disciples, &c.

of the preceding systems, BATUKANATH, the professor of the *Kápálika*, or *Bhairava* worship, was permitted to attract followers : all these teachers were converts and disciples of SANKARA, and returned to his superintending guidance, when they had effected the objects of their missions.

The notice that occurs in the *Serva Dersana* of any of the sects which have yet been mentioned, has been already incidentally adverted to : this work is less of a popular form than the preceding, and controverts the speculative rather than the practical doctrines of other schools : besides the atheistical *Bauddha* and *Jaina* sects, the work is occupied chiefly with the refutation of the followers of *Jaimini*, *Gautama*, and *Patanjala*, and we have no classes of worshippers introduced but those of the *Vaishnavas* who follow RÁMÁNUJA, and *Madhwáchárya*, of the *Saivas*, the *Pásupatas*, the followers of ABHINAVA GUPTA, who taught the *Mantra* worship of *Siva ;* and the alchemical school, or worshippers of SIVA's type in quicksilver, and the *Rasendra Linga:* most of these seem to have sprung into being in the interval between the 10th and 13th centuries, and have now either disappeared, or are rapidly on the decline : those which actually exist, we shall recur to in the view we are now prepared to take of the actual condition of the Hindu faith.

SECTION III.

PRESENT DIVISIONS OF THE HINDUS, AND OF THE VAISHNAVAS IN PARTICULAR.

The classification adopted by the works, I especially follow, if not unexceptionable, is allowable and convenient, and may, therefore, regulate the following details : it divides all the Hindus into three great classes or *Vaishnavas*, *Saivas*, and *Sáktas*, and refers to a fourth or miscellaneous class, all not comprised in the three others.

The worshippers of VISHNU, SIVA, and SAKTI, who are the objects of the following description, are not to be confounded with the orthodox adorers of those divinities: few Brahmans of learning, if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity, as their chosen, or *Ishta Devata:* they refer also to the *Vedas*, the books of law, the Puránas, and Tantras, as the only ritual they recognise, and regard all practices not derived from those sources as irregular and profane: on the other hand, many of the sects seem to have originated, in a great measure, out of opposition to the Brahmanical order: teachers and disciples are chosen from any class, and the distinction of casts is, in a great measure, sunk in the new one, of similarity of schism: the ascetics and mendicants, also, in many instances, affect to treat the Brahmans with particular contempt, and this is generally repaid with interest by the Brahmans. A portion, though not a large one, of the populace is still attached to the *Smárta* Brahmans, as their spiritual guides, and are so far distinct from any of the sects we shall have to specify, whilst most of the followers, even of the sects, pay the ordinary deference to the Brahminical order, and especially evince towards the Brahmans of their own fellowship, of whom there is generally abundance, the devotedness and submission which the original Hindu Code so perpetually inculcates.

Excluding, therefore, those who may be regarded as the regular worshippers of regular gods, we have the following enumeration of the several species of each class:

VAISHNAVAS.

1 Rámánujas, or Sri Sampradáyis, or Sri Vaishnavas.
2 Rámánandis, or Rámáwats.

3 Kabir Panthis.
4 K'hákis.
5 Maluk Dásis.
6 Dádu Pant'his.
7 Ráya Dásis.
8 Senais.
9 Vallabhácháris, or Rudra Sampradáyis.
10 Mira Bais.
11 Madhwácháris, or Brahma Sampradáyis.
12 Nimáwat, or Sanakádi Sampradáyis.
13 The Vaishnavas of Bengal.
14 Rádhá Vallabhis.
15 The Sak'hi Bhávas.
16 Charan Dásis.
17 Harischandis.
18 Sadhna Panthis.
19 Madhavis.
20 Sanyásis, Vairágis and Nágas.

Saivas.

1 Dandis and Dasnámis.
2 Jogis.
3 Jangamas.
4 Paramahansas.
5 Urdhabá'hus, Akas Muk'his, and Nak'his.
6 Gúdaras.
7 Rúk'haras, Súk'haras and Uk'haras.
8 Kara Lingis.
9 Sanyásis, &c.

SÁKTAS.

1 Dakshinis.
2 Vámis.
3 Káncheliyas.
4 Karáris.

MISCELLANEOUS SECTS.

1 Gánapatyas.
2 Saurapatas.
3 Nának Sháhis of seven classes.
    1 Udásis.
    2 Ganjbakhshis.
    3 Rámráyis.
    4 Sutlıra Sháhis.
    5 Govind Sinhis.
    6 Nirmalas.
    7 Nágas.
4 Jainas of two principal orders.
    1 Digambaras.
    2 Swetámbaras.
5 Bába Lális.
6 Prán Náthis.
7 Sádhs.
8 Satnámis.
9 Siva Náráyinis.
10 Súnyabádis.

These will be regarded as varieties enough, it may be presumed, especially when it is considered, that most of them comprise a number of sub-divisions, and that besides these acknowledged classifications, many individual mendicants are to be found all over India, who can scarcely be included within the

limits of any of them, exercising a sort of independence both in thought and act, and attached very loosely, if at all, to any of the popular schismatical sects.*

VAISHNAVAS.

1 Sri *Sampradáyis*, or *Rámânujas.*

Amongst other divisions of less importance, the *Vaishnavas* are usually distinguished into four principal *Sampradáyas*, or *sects*;† of these, the most

---

* Some of the popular works adopt a different classification, and allude to 96 *Páshańdas*, or heresies, which are thus arranged :—

Amongst the Brahmans,	24
Sanyásis,	12
Vairágis,	12
Sauras,	18
Jangamas,	18
Jogis	12

† Thus the *Bhakta Málá*, चावीस प्रथम हरि वपु धरौ त्यौं चतुर व्युह कलियुग प्रगट। श्रीरामानुज उद्दार सुधानिधि अवनि कल्पतरू। विष्णुस्वामी वोहितसिंधु संसार पारकरू। मध्वाचारज मेघभक्ति शरज सर भरिया। निम्बादित्य आदित्य कुज्ञर अज्ञान जुहरिया। जन्मकर्म भागीत धर्मसम्प्रदायथापी अघट। चौवीस प्रथम हरिरूत्यादि। "HARI, in preceding ages, assumed twenty-four principal shapes, but four were manifest in the *Kali Yug*: the magnanimous *Rámánuja*, a treasure of Ambrosia and terrestrial tree of plenty: the ocean of kindness and transporter across the sea of the universe, *Vishnu Swami*: *Madhu Achárj*, a rich cloud in the autumnal season of piety: and *Nimbáditya*, a sun that illumined the cave of ignorance; by them acts of piety and obligation were divided, and each sect was severally established." There are also Sanscrit texts authorising the different institution, and characteristic term of each *Sampradáya*, one of these is from the *Padma Purána.*

सम्प्रदाय विहीना ये मन्त्रास्तेनिष्फलामताः। अतःकलौभविष्यन्ति चत्वारःसम्प्रदायिनः॥
श्रीमाध्वीरूद्रसनकावेष्णवाः क्षितिपावनाः। चत्वारस्ते कलौ देवि सम्प्रदायप्रवर्त्तकाः॥

ancient and respectable is the *Sri Sampradáya*, founded by the *Vaishnava* reformer *Ramánuja Achárya*, about the middle of the twelfth century.*

The history of RÁMÁNUJA, and his first followers, is well known in the south of India, of which he was a native, and is recorded in various legendary tracts and traditional narratives.

According to the *Bhárgava Upapurána*, RÁMÁNUJA is said to have been an incarnation of the serpent *Sesha*, whilst his chief companions and disciples were the embodied *Discus*, *Mace*, *Lotus*, and other insignia of *Vishnu*. In a *Kanara* account of his life, called the *Divya Charitra*, he is said to have been the son of *Sri Kesava Achárya* and *Bhúmi Devi*; and, as before, an incarnation of *Sesha*. He was born at *Perumbur*, and studied at *Kánchi*, or *Conjeveram*, where also he taught his system of the *Vaishnava* faith. He

---

" Those *Mantras*, which belong to no system, are of no virtue; and, therefore, in the *Kali* age, there shall be followers of four sects. *Sri*, *Mádhwi*, *Rudra* and *Sanaka*, shall be the *Vaishnavas*, purifying the world, and these four, *Dévi*, (*Siva* speaks,) shall be the institutors of the *Sampradáyas* in the *Kali* period." We may here observe in passing, that if this text is genuine, the *Padma Purána* must be very modern: another similar text is the following:

रामानुजं श्रीरस्वीचक्रे मध्वाचार्य्यश्चतुर्मुखः। श्रीविष्णुस्वामिनं रुद्रो निम्बादित्यश्चतुस्सनः॥

LAKSHMÍ selected *Rámánuja*; BRAHMA *Madhwáchárya*; *Rudra* gave the preference to *Vishnu Swámí*, and the four *Sanakas* to *Nimbáditya*." The cause of the election is not very evident, as the creeds taught by those teachers, have little connexion with the deity who lends the appellation to the sects.

* The *Smriti Kála Taranga* places the date of RÁMÁNUJA's appearance in *Saka*—1049 or A. D. 1127. A note by Colonel Mackenzie on an inscription, given in the Asiatic Researches 9, 270, places the birth of RÁMÁNUJA in A. D. 1008: various accounts, collected by Dr. Buchanan, make it 1010 and 1025 (Buchanan's Mysore, 2,80) and 1019 (Ibid, 3,413,) Inscriptions make him alive in 1128, (Ibid) which would give him a life of more than a century: according to COL. WILKS, indeed, (History of Mysore 1,41, note and appendix), he was alive in 1183. The weight of authority seems to be in favour of the more recent date, and we may conclude that he was born about the end of the eleventh century, and that the first half of the twelfth century was the period at which his fame, as a teacher, was established.

afterwards resided at *Sri Ranga*, worshipping *Vishnu* as *Sri Ranga Nát'ha*, and there composed his principal works: he then visited various parts of India, disputing with the professors of different creeds, overcoming them of course, and reclaiming various shrines, then in possession of the *Saivas*, for the worshippers of *Vishnu*, particularly the celebrated temple of *Tripeti*.

On his return to *Sri Ranga*, the disputes between the *Vaishnava* and *Saiva* religions, became exceedingly violent, and the *Chola* monarch, who, according to some accounts, was at that time KERIKÁLA CHOLA, subsequently named KRIMI KONDA CHOLA, being a devout worshipper of *Siva*, commanded all the *Brahmans* in his dominions to sign an acknowledgement of the supremacy of that divinity, bribing some of the most refractory, and terrifying others into acquiescence. RÁMÁNUJA, however, was impracticable, and the king sent armed men to seize him. With the assistance of his disciples, he effected his escape, and ascending the Ghats, found refuge with the *Jain* sovereign of Mysore, VITALA DEVA, *Velála Ráya*. In consequence of rendering medical service to the daughter of this prince, or in the terms of the legend, expelling an evil spirit, a *Brahma Rákshasa*, by whom she was possessed, he obtained the monarch's grateful regard, and finally converted him to the *Vaishnava* faith. The *Rája* assumed the title of *Vishnu Verddhana*. RÁMÁNUJA remained several years in Mysore, at a temple founded by the *Rája* on *Yádava Giri*, now known as *Mail Cotay*, for the reception of an image called *Chavala Ráya*, a form of *Ranachhor*, or *Krishna*, which the local traditions very ridiculously pretend he obtained from the *Mohammedan* sovereign of Delhi. RÁMÁNUJA resided here twelve years, but on the death of his persecutor, the *Chola* king, he returned to *Sri Ranga*, on the *Káverí*, and there spent the remainder of his life in devout exercises and religious seclusion.

The establishments of the Rámánujiyas are numerous in the Dekhin still, and the same country comprehends the site of the *Gaddi*, the pillow or seat of

the primitive teacher; his spiritual throne, in fact, to which his disciples are successively elevated.* This circumstance gives a superiority to the *Acháryas* of the *Dekshina*, or south, over those of the *Uttara*, or north, into which they are at present divided.

The worship of the followers of RÁMÁNUJA, is addressed to VISHNU and to LAKSHMI, and their respective incarnations, either singly or conjointly; and the *Sri Vaishnavas*, by which general name the sect is known, consist of corresponding subdivisions, as NÁRÁYANÁ, or LAKSHMI, or LAKSHMI NÁRÁYAN, or RÁMA or SITA, or SITA RAMA, or KRISHNA, or RUKMINI, or any other modifications of *Vishnu*, or his consort, is the preferential object of the veneration of the votary.† The *Sri Vaishnava* worship in the north of India, is not very popular, and the sect is rather of a speculative than practical nature, although it does not require, in its teachers, secession from the world: the

---

* According to information obtained by Dr. Buchanan, RÁMÁNUJA founded 700 *Matts*, of which four only remain; one of the principal of these is at *Mail Cotay*, or *Dakshina Badarikásrama*, the *Badari* station of the south. RÁMÁNUJA also established 74 hereditary *Gurushipss* amongst his followers, the representatives of which still remain and dispute the supremacy with the *Sanyási* members of the order; these last, however, are generally considered of the highest rank, (Buch. Mysore, 2, 75). In another place (1,144), he says that 89 *Gurushipss* were established, 5 in the *Sanyasi* class, and 84 in the secular: order the *Matams* of the five former are *Ahobalem*, *Totádri*, *Raméswara*, *Sri Rangam*, and *Kánji*.

† Mr. Colebrooke, A. R. 7, says the *Rámánujas* are of three classes, those who worship RÁMA alone, SITÁ alone, and SITÁ and RAMA conjointly. One of my authorities, *Mathura Náth*, says, they worship *Mahá Lakshmi*, and other information agrees with his; from the texts quoted in the *Sarva Dersana Sangraha*, VISHNU as VÁSUDEVA, is the deity to be worshipped, but no doubt all the varieties exist: without, however, affecting the identity of the sect, the real object of whose devotion is VISHNU, as the cause and creator of the world, and any of his, or his *Sakti's* more especial manifestations, are consequently entitled to reverence. The term *Srí Vaishnavas*, most commonly applied to them, denotes an original preference of the female deity or *Mahá Lakshmi:* the worship of RÁMA is more properly that of the *Rámánandis*, and they may be the persons intended by Mr. Colebrooke's informants, as those of the *Rámánujiyas* who worship RÁMA only (A.R. 7,281). It may also be observed, that the *Rámánujiyas* unite with KRISHNA, *Rukmini*, not *Rádhá*, the latter being his mistress only, not his wife, and being never named in the *Bhágavat*, except in one ambiguous passage.

teachers are usually of the Brahmanical order, but the disciples may be of any cast.*

Besides the temples appropriated to VISHNU and his consort, and their several forms, including those of KRISHŃA and RÁMA, and those which are celebrated as objects of pilgrimage, as *Lakshmi-Balaji*, *Rámnáth*, and *Rúnganáth*, in the south; *Badarinat'h*, in the *Himálaya*, *Jagannát'h*, in *Orissa*, and *Dwáraká*, on the Malabar Coast, images of metal or stone are usually set up in the houses of the private members of this sect, which are daily worshipped, and the temples and dwellings are all decorated with the *Sálagráma* stone and *Tulasi* plant.

The most striking peculiarities in the practices of this sect, are the individual preparation, and scrupulous privacy of their meals: they must not eat in cotton garments, but having bathed, must put on woollen or silk: the teachers allow their select pupils to assist them, but, in general, all the *Rámánujas* cook for themselves, and should the meal during this process, or whilst they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground: a similar delicacy, in this respect, prevails amongst some other classes of Hindus, especially of the *Rajaput* families, but it is not carried to so preposterous an extent.†

The chief ceremony of initiation in all Hindu sects, is the communication by the teacher to the disciple of the *Mantra*, which generally consists of the name of some deity, or a short address to him; it is communicated in a whis-

---

* The *Mantra*, and mark, are never bestowed on any person of impure birth. — Buch. Mysore, 1,146.

† It is said, however, that there are two divisions of the sect, one called *Avaraní*, from *Avarana*, screening, or surrounding, and the other *Anávaríni*, from the members not observing such punctilious privacy.

per, and never lightly made known by the adept to profane ears. The *Mantra* of the RÁMÂNUJA sect is said to be the six syllable *Mantra*—or *Om Rámàya namah ;* or Om, salutation to RÂMA.*

Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. This amongst the *Rámánujas* is the phrase, *Dáśosmi*, or *Dásóham ;* I am your slave; accompanied with the *Pranám*, or slight inclination of the head, and the application of the joined hands to the forehead. To the *Achàryas*, or supreme teachers of this sect, the rest perform the *Ashtánga Dańdawat* or prostration of the body, with the application of eight parts—the forehead, breast, hands, knees, and insteps of the feet, to the ground.

The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms: for this purpose, all the *Vaishnavas* employ especially, a white earth called *Gopichandana*, which, to be of the purest description, should be brought from *Dwárakà*, being said to be the soil of a pool at that place, in which the Gopís drowned themselves when they heard of *Krishna's* death. The common *Gopichandana*, however, is nothing but a *Magnesian* or *Calcareous Clay*.

The marks of the *Rámánujas* are two perpendicular white lines, drawn from the root of the hair to the commencement of each eye brow, and a transverse streak connecting them across the root of the nose: in

* In giving the *Mantras*, as they have been communicated to me, it may be necessary to suggest a doubt of their accuracy; a Hindu evades what he dislikes to answer, and will not scruple a falsehood to stop enquiry; men above prejudice, in other respects, find it so difficult to get over that of communicating the *Mantra*, that when they profess to impart it, even their sincerity can scarcely be admitted without a doubt.

the centre is a perpendicular streak of red, made with red Sanders, or *Roli*, a preparation of Turmeric and Lime; they have also patches of *Gopichandana*, with a central red streak on the breast, and each upper arm: the marks are supposed to represent the *Sank'h*, *Chakra*, *Gadá*, and *Padma*,* or Shell, Discus, Club, and Lotus, which VISHNU bears in his four hands, whilst the central streak is SRI, or LAKSHMI:† Some have these objects carved on wooden stamps, with which they impress the emblems on their bodies, and others carry their devotion so far as to have the parts cicatrized with heated metallic models of the objects they propose to represent, but this is not regarded as a creditable practice:‡ besides these marks, they wear a

---

* The *Vaishnava* is thus described in the *Bhakta Málá*, the text is probably that of the *Bhágavat*—

ये कण्ठलग्नतुलसीनलिनाक्षमालाः येवाऽमूलपरिचिह्नितशङ्खचक्राः।
येवाललाटपटलेलसदूर्द्धपुण्ड्रास्ते वैष्णवाभुवनमासुपवित्रयन्ति।

"They who bear the *Tulasi* round the neck, the rosary of Lotus seeds, have the shell and discus impressed upon their upper arm, and the upright streak along the centre of the forehead, they are *Vaishnavas*, and sanctify the world."

† The efficacy of these marks is very great: we are told in the *Kási Khańd*, that YAMA directs his ministers to avoid such as bear them, and the same work observes, that no sin can exist in the individuals who make use of them, be they of whatever caste.

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा यदि वेतरः। विष्णुभक्तिसमायुक्तो ज्ञेयः सर्व्वोत्तमश्च सः॥
शङ्खचक्राङ्कित तनुः शिरसामंजरीधरः। गोपीचन्दन लिप्ताङ्गो दृष्ट्वैत्तदघं कुतः॥

‡ The *Vrihat Náradiya Puráńa* sentences every Brahman adopting the practice to endless degradation, and even to the infernal regions.

तथाहि सन्तप्त शङ्खादि लिङ्गचिह्नतनुर्नरः। स सर्व्वपातकाभोगी चाण्डालो जन्मकोटिभिः॥
तं द्विजं तप्तशङ्खादि लिङ्गाङ्कितततनुं हरः। संभाष्यरौरवं याति यावदिन्द्राश्चतुर्दशः॥

The reason also occurs— ब्राह्मणस्य तनुर्ज्ज्ञेया सर्व्वदेवानामाश्रिता। सा चेत्संतापिता राजन किमु वक्ष्यामहे वयम्॥ The body of a Brahman is the abode of all the Gods, if that is consumed, where shall we abide? It appears, however, that stamping the mark with a hot iron, is commonly in use in the *Dekhin*. A similar practice seems to have been known to some of the early Christians, and baptizing with fire, was stamping the cross on the forehead with a hot iron.

necklace of the wood of the *Tulasi*, and carry a rosary of the seeds of the same plant, or of the Lotus.

The principal authorities of this sect, are the comments of the founder on the *Sútras* of VYÁSA, and other Vaidika works: they are written in Sanscrit, and are the *Srí Bháshya*, the *Gítá Bháshya*, the *Védártha Sangraha*, *Védánta Pradípa*, and *Vedánta Sára*: besides these, the works of *Venkáta Achárya*, are of great repute amongst them, as the *Stotra Bháshya*, and *Satadushini*, and others: the *Chanda Máruta Vaidika*, and *Trinsatadhyánam*, are also works of authority, as is the *Pancharátra* of NAREDA: of the *Puránas* they acknowledge only six as authorities, the *Vishnu*, *Náredíya*, *Garura*, *Padma*, *Varáha* and the *Bhágavat*: the other twelve are regarded as *Támasi*, or originating in the principles of darkness and passion, as we have already observed. Besides these, the *Rámánujas* have a variety of popular works in the dialects of the South, one of which the *Guru Para*, containing an account of the life of RÁMÁNUJA, was procured by DR. BUCHANAN, in the course of his statistical researches in *Mysore*.

The chief religious tenet of the *Rámánujas*, is the assertion that *Vishnu* is BRAHME; that he was before all worlds, and was the cause and the creator of all. Although they maintain that *Vishnu* and the universe are one, yet, in opposition to the *Védanta* doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities, and with a two-fold form: the supreme spirit, *Paramátmá*, or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the *Visishthá-dwaíta*, or doctrine of unity with attributes. In these assertions they are followed by most of the *Vaishnava* sects. Creation originated in the wish of VISHNU, who was alone, without a second, to multiply himself: he said, I will become many; and he was individually embodied as visible and etherial light. After that, as a ball of clay may be moulded into various forms, so the grosser

substance of the deity became manifest in the elements, and their combinations: the forms into which the divine matter is thus divided, are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or etherial essence; here, therefore, the *Rámánujas* again oppose the *Védántikas*, who identify the *Paramátmá* and *Jiválmá*, or etherial and vital spirit: this vitality, though endlessly diffusible, is imperishable and eternal, and the matter of the universe, as being the same in substance with the Supreme Being, is alike without beginning or end: PURUSHOTTAMA, or NÁRÁYAŃ, after having created man and animals, through the instrumentality of those subordinate agents whom he willed into existence for that purpose, still retained the supreme authority of the universe: so that the *Rámánujas* assert three predicates of the universe, comprehending the deity: it consists of *Chit*, or spirit, *Achit*, or matter, and *Iśwara*, or God, or the enjoyer, the thing enjoyed, and the ruler and controuler of both. Besides his primary and secondary form as the creator, and creation, the deity has assumed, at different times, particular forms and appearances, for the benefit of his creatures: he is, or has been visibly present amongst men, in five modifications: in his ARCHÁ, objects of worship, as images, &c.; in the *Vibhávas*, or *Avatáras*, as the fish, the boar, &c.; in certain forms called *Vyúhas*, of which four are enumerated, VÁSUDEVA, or KRÍSHNA, BALARÂMA, PRADYUMNA, and ANIRUDDHA; fourthly, in the *Sukshma* form, which, when perfect, comprises six qualities: *Viraja*, absence of human passion; *Vimrityu*, immortality; *Visoka*, exemption from care or pain; *Vijighatsá*, absence of natural wants; *Satya kama*, and *Satya Sankalpa*, the love and practice of truth; and sixthly, as the *Antarâtma*, or *Antaryâmi*, the human soul, or individualised spirit: these are to be worshipped seriatim, as the ministrant ascends in the scale of perfection, and adoration therefore is five-fold; *Abhigamanam*, cleaning and purifying the temples, images, &c. *Upádánam*, providing flowers and perfumes for religious rites; *Ijyá*, the presentation of such offerings, blood offerings being uniformly prohibited, it may be

observed, by all the *Vaishnavas; Swádhyáya*, counting the rosary and repeating the names of the divinity, or any of his forms; and *Yoga*, the effort to unite with the deity: the reward of these acts is elevation to the seat of VISHNU, and enjoyment of like state with his own, interpreted to be perpetual residence in *Vaikunt'ha*, or *Vishnu's* heaven, in a condition of pure ecstasy and eternal rapture.

The *Rámánujas* are not very numerous in the north of India, where they are better known as *Sri Vaishnavas;* they are decidedly hostile to the *Saiva* sect, and are not on very friendly terms with the modern votaries of KRISHNA, although they recognise that deity as an incarnation of VISHNU.*

RAMANANDIS, OR RAMAWATS.

The followers of RÁMÁNAND are much better known than those of RÁMÁNUJA in upper Hindustan: they are usually considered as a branch of the RÁMÁNUJA sect, and address their devotions peculiarly to RÁMACHANDRA, and the divine manifestations connected with VISHNU in that incarnation, as SITÁ, LAKSHMAṆA, and HANUMÁN.

* Dubois, in his 8th Chapter, has some details of the *Vaishnava* mendicants, as met with in the Dekhin: his account, however, does not apply to the *Rámánuja*, or any other Vaishnava sect, as known in these provinces, although a few of the particulars may be true, if confined to the Vaishnava Vairagis—the *Dekhiní Vaishnavas* must be, therefore, a very different class from those that are met within any other part of India, or the *Abbé* must have mixed, as is not unusual with him, a small quantum of truth, with a very large portion of error: it is, indeed, impossible to think him correct, when he states, that "the sectaries of *Vishnu* eat publicly of all sorts of meat, except beef, and drink spirituous liquors without shame or restraint, and that they are reproached with being the chief promoters of that abominable sacrifice, the *Sakti Púja:*" now, it is not true of any sect in Upper India, that the practices the *Abbé* mentions occur at all, except in the utmost privacy and secrecy, and if even in that way they do occur, it is certainly not amongst the *Vaishnava Vairágis*, but with very different sects, as we shall hereafter see.

RÁMÁNAND is sometimes considered to have been the immediate disciple of RÁMÁNUJA, but this appears to be an error: a more particular account makes him the fifth in descent from that teacher, as follows—the pupil and successor of RÁMÁNUJA was DEVÁNANDA; of DEVÁNANDA, HARINANDA; of HARINANDA, RÁGHAVÁNAND, and of this last, RÁMÁNAND, an enumeration which, if correct, would place RÁMÁNAND about the end of the 13th century:* there is great reason, however, to doubt his being entitled to so remote a date, and consequently to question the accuracy of his decent from RÁMÁNUJA: we shall have occasion to infer, hereafter, from the accounts given of the dates of other teachers, that RÁMÁNAND was not earlier than the end of the 14th, or beginning of the 15th century.

According to common tradition, the schism of RÁMÁNAND originated in resentment of an affront offered him by his fellow disciples, and sanctioned by his teacher. It is said, that he had spent some time in travelling through various parts of India, after which he returned to the *Mat'h*, or residence of his superior: his brethren objected to him, that in the course of his peregrinations, it was impossible he could have observed that privacy in his meals, which is a vital observance of the *Rámánuja* sect, and as RÁGHAVÁNAND admitted the validity of the objection, RÁMÁNAND was condemned to feed in a place apart from the rest of the disciples: he was highly incensed at the order, and retired from the society altogether, establishing a schism of his own.

The residence of RÁMÁNAND was at Benares, at the *Pancha Gangá Ghát*, where a *Mat'h*, or monastery of his followers is said to have existed, but to have been destroyed by some of the Musselman princes: at present there is merely a stone plat-form in the vicinity, bearing the supposed impression of his feet,

* The enumeration in the *Bhakta Málá* is different: it there occurs 1 RÁMÁNUJA, 2 DEVÁCHÁRJ, 3 RÁGHÁVANAND, 4 RÁMÁNAND; making him the fourth.

but there are many *Mat'hs* of his followers, of celebrity, at *Benares*, whose *Panchait*, or council, is the chief authority amongst the *Rámáwats* in Upper India: we shall have frequent occasion to mention these *Mat'hs*, or convents, and a short account of them may, therefore, here be acceptable.

Most of the religious sects of which we have to give an account, comprise various classes of individuals, resolvable, however, especially into two, whom (for want of more appropriate terms) we must call, perhaps, *Clerical* and *Lay*: the bulk of the votaries are generally, but not always of the latter order, whilst the rest, or the *Clerical* class, are sometimes monastic, and sometimes secular: most of the sects, especially the *Vaishnavas*, leave this distinction a matter of choice: the *Vallabhácháris*, indeed, give the preference to married teachers, and all their *Gosains* are men of business and family: the preference, however, is usually assigned to teachers of an ascetic or cœnobitic life, whose pious meditations are not distracted by the affections of kindred, or the cares of the world: the doctrine that introduced similar unsocial institutions into the Christian Church, in the fourth century, being still most triumphantly prevalent in the east, the land of its nativity; the establishments of which we are treating, and the still existing practices of solitary mortification, originating in the "specious appearance and pompous sound of that maxim of the ancient philosophy, that in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below, and that the body was to be macerated and mortified for that purpose." (*Mosheim.* i. 378.)

Of the cœnobitic members of the different communities, most pursue an erratic and mendicant life: all of them, indeed, at some period have led such a life, and have travelled over various parts of India singly or in bodies, subsisting by alms, by merchandise, and sometimes, perhaps, by less unexceptionable means, like the *Sarabaites* of the east, or the mendicant friars of the Latin

Church: they have, however, their fixed rallying points, and are sure of finding, in various parts of their progress, establishments of their own, or some friendly fraternity where they are for a reasonably moderate period lodged and fed. When old or infirm, they sit down in some previously existing *Mat'h*, or establish one of their own.

The *Mat'hs*, *Asthals*, or *Akáras*, the residences of the monastic communities of the Hindus, are scattered over the whole country: they vary in structure and extent, according to the property of which the proprietors are possessed; but they generally comprehend a set of huts or chambers for the *Mahant*,* or Superior, and his permanent pupils; a temple, sacred to the deity whom they worship, or the *Samádh*, or shrine of the founder of the sect, or some eminent teacher; and a *Dharma Sálá*, one or more sheds, or buildings for the accommodation of the mendicants or travellers, who are constantly visiting the *Mat'h*: ingress and egress is free to all; and, indeed, a restraint upon personal liberty seems never to have entered into the conception of any of the religious legislators of the Hindus.

The *Mat'h* is under the entire controul of a *Mahant*, or Superior, with a certain number of resident *Chélas*, or disciples; their number varies from three

* The following description of the residence of MANDANA MISRA, from the *Sankara Vijaya* of ANANDA GIRI, is very applicable to a modern *Mat'h*.

"At the distance of four Yojanas, west from Hastinapur, was a square plot of ground, extending a Cos on each side, in the centre of it stood a large mansion, constructed of the timber of the Tal, and exactly facing it another a hundred cubits in length; upon the top of this last, were many cages full of parrots, and within it resided five hundred pupils, occupied in the study of various Sástras: the first was the dwelling of the Teacher, like Brahma with four heads, like the Serpent King, with a thousand faces, and Rudra, with a five-fold head, amongst his disciples like the waves of the ocean, and enabling them to overcome the universe in unparalleled profundity and extent of knowledge: he was attended by numerous slaves of both sexes: attached to his dwelling, were wells and reservoirs, and gardens and orchards, and his person was pampered with the choicest viands procured daily by his disciples. In his court-yard were two Temples, on a circular mound, for the worship of the *Viswadevas* and the *Sálagrám*, in the form of *Lakshmí Náráyana*.

or four to thirty or forty, but in both cases there are always a number of vagrant or out-members: the resident *Chélas* are usually the elders of the body, with a few of the younger as their attendants and scholars; and it is from the senior and more proficient of these ascetics, that the *Mahant* is usually elected.

In some instances, however, where the *Mahant* has a family, the situation descends in the line of his posterity: where an election is to be effected, it is conducted with much solemnity, and presents a curious picture of a regularly organised system of church policy, amongst these apparently unimportant and straggling communities.

The *Mat'hs* of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as the common head: under the presidence, therefore, of the *Mahant* of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the *Mahants* of the different *Mat'hs* assemble, upon the decease of one of their brethren, to elect a successor. For this purpose they regularly examine the *Chélas*, or disciples of the deceased, the ablest of whom is raised to the vacant situation: should none of them be qualified, they choose a *Mahant* from the pupils of some other teacher, but this is rarely necessary, and unless necessary, is never had recourse to. The new *Mahant* is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or *Tiká*, or any other monastic insignia, by the president of the assembly. Under the native Government, whether Mohammedan or Hindú—the election of the superior of one of these establishments was considered as a matter of sufficient moment, to demand the attention of the Governor of the province, who, accordingly, in person, or by his deputy, presided at the election: at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally, a *Raja* or a *Zemindar*, to whose

liberality the *Mat'h* is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election.

The *Mahants* of the sect, in which the election takes place, are generally assisted by those of the sects connected with them: each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting; so that an assemblage of many hundreds, and sometimes of thousands, occurs: as far as the resources of the *Mat'h*, where they are assembled, extend, they are maintained at its expense; when those fail, they must shift for themselves; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of polity or doctrine are discussed in the assembly.

Most of the *Mat'hs* have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount of these endowments is, in general, of little value. There are few *Mat'hs* in any district that possess five hundred Bigahs of land, or about one hundred and seventy acres, and the most usual quantity is about thirty or forty Bigahs only: this is sometimes let out for a fixed rent; at other times, it is cultivated by the *Mat'h* on its own account; the highest rental met with, in any of the returns procured, is six hundred and thirty rupees per annum. Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted *Mafi*, or free of land tax, they form, altogether, a serious deduction from the revenue of each district.

Besides the lands they may hold, the *Mat'hs* have other sources of support: the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and besides those means of supply, the individual members

of most of them sally forth daily, to collect alms from the vicinity, the aggregate of which, generally in the shape of rice or other grains, furnishes forth the common table: it only remains to observe, that the tenants of these *Mat'hs*, particularly the *Vaishnavas*, are most commonly of a quiet inoffensive character, and the *Mahants* especially are men of talents and respectability, although they possess, occasionally, a little of that self-importance, which the conceit of superior sanctity is apt to inspire: there are, it is true, exceptions to this innocuous character, and robberies, and murders, have been traced to these religious establishments.

The especial object of the worship of RÁMÁNANDA's followers is VISHŃU, as RÁMÁCHANDRA: they, of course, reverence all the other incarnations of VISHŃU, but they maintain the superiority of RÁMA, in the present or *Kali Yug;* hence they are known collectively as *Rámáwats*, although the same variety prevails amongst them, as amongst the *Rámánujas*, as to the exclusive or collective worship of the male and female members of this incarnation, or of *Ráma* and *Sitá*, singly, or jointly, or *Sitá Ráma*:* individuals of them also pay particular veneration to some of the other forms of VISHŃU, and they hold in like estimation, as the *Rámánujas*, and every *Vaishnava* sect, the *Sálagrám* stone and *Tulasi* plant: their forms of worship correspond with those of the Hindus generally, but some of the mendicant members of the sect, who are very numerous, and are usually known as *Vairágis*, or *Viraktas*, consider all form of adoration superfluous, beyond the incessant invocation of the name of KRISHŃA and RÁMA.

The practices of this sect are of a less precise nature than those of the RÁMÁNUJAS, it being the avowed object of the founder to release his disciples

* Amongst the temples of this sect at Benares, are two dedicated to *Rádhá Krishńa*, although attached to *Mat'hs* belonging to the *Rámávat* order, and not at all connected with the followers of VALLABHA, or of CHAITANYA and NITYÁNAND.

from those fetters which he had found so inconvenient: in allusion to this, indeed, he gave, it is said, the appellation *Avadhuta*, or *Liberated*, to his scholars, and they admit no particular observances with respect to eating or bathing,* but follow their own inclination, or comply with the common practice in these respects. The initiatory *Mantra* is said to be *Srí Ráma*—the salutation is *Jaya Srí Ráma*, *Jaya Rám*, or *Sitá Rám*: their marks are the same as those of the preceding, except that the red perpendicular streak on the forehead, is varied, in shape and extent, at the pleasure of the individual, and is generally narrower than that of the RÁMÁNUJAS.

Various sects are considered to be but branches of the *Rámánandì Vaishnavas*, and their founders are asserted to have been amongst his disciples: of these disciples, twelve are particularised as the most eminent, some of whom have given origin to religious distinctions of great celebrity, and, although their doctrines are often very different from those of RÁMÁNAND, yet the popular tradition is so far corroborated, that they maintain an amicable intercourse with the followers of RÁMÁNAND, and with each other.

The twelve chief disciples of RÁMÁNAND are named, as follows—ASÁNAND, KABIR, the weaver, RAEDÁS, the *Chamár*, or currier, PÍPA, the *Rajaput*, SURSURÁNAND, SUKHÁNAND, BHÁVANAND, DHANNA the *Ját*, SENA, the barber—MAHÁNAND, PARAMÁNAND, and SRÍÁNAND,† a list which shews, that the school of RÁMÁNAND admitted disciples of every caste: it is, in fact, asserted in the *Bhakta Málá*, that the distinction of caste is inadmissible according

---

* The *Vairágis* of this sect, and some others, eat and drink together, without regard to tribe or caste, and are thence called *Kulatut*, or *Verna Tut*.

† The *Bhakta Málá* has a rather different list: 1 RAGHUŃA'TH, 2 ANANTÁNAND, 3 KABIR, 4 SUK'HÁSUR, 5 JIVA, 6 PADMÁVAT, 7 PIPA, 8 BHAVÁNAND, 9 RAIDÁS, 10 DHANNA, 11 SEVA, 12 SURSURA. His successors, again, were somewhat different, or 1 RAGHUNÁ'TH, 2 ANANTÁNÁND, JOGÁNAND, RÁMDÁS, SRI RANJA, and NARAHARI.

to the tenets of the *Rámánandis:* there is no difference, they say, between the BHAGAVÁN and the *Bhakt*, or the deity and his worshipper; but BHAGAVÁN appeared in inferior forms, as a *Fish*, a *Boar*, a *Tortoise*, &c., so therefore the *Bhakt* may be born as a *Chama*, a *Kori*, a *Ch'hipi*, or any other degraded caste.

The various character of the reputed disciples of RÁMÁNAND, and a consideration of the tenets of those sects which they have founded, lead to a conclusion, that this individual, if he did not invent, gave fresh force to a very important encroachment upon the orthodox system: he, in fact, abrogated the distinction of caste amongst the religious orders, and taught, that the holy character who quitted the ties of nature and society, shook off, at the same time, all personal distinction—this seems to be the proper import of the term *Ava-d'huta*, which RÁMÁNAND is said to have affixed to his followers, and they were liberated from more important restraints than those of regimen and ablution: the popular character of the works of this school, corroborates this view of RÁMÁNANDA'S innovation; SANKARA and RÁMÁNUJA writing to and for the Brahmanical order alone, composed chiefly, if not solely, Sanscrit commentaries on the text of the *Védas*, or Sanscrit expositions of their peculiar doctrines, and the teachers of these opinions, whether monastic or secular, are indispensably of the Brahmanical caste—it does not appear that any works exist which are attributed to RÁMÁNAND himself, but those of his followers are written in the provincial dialects, and addressed to the capacity, as well as placed within the reach of every class of readers, and every one of those may become a *Vairágí*, and rise, in time, to be a *Guru* or *Mahant*.

We shall have occasion to speak again particularly of such of the above-mentioned disciples of RÁMÁNAND, as instituted separate sects, but there are several who did not aspire to that distinction, and whose celebrity is, nevertheless, still very widely spread throughout 'Hindustan: there are also several

personages belonging to the sect of particular note, and we may, therefore, here pause, to extract a few of the anecdotes which the *Bhakta Málá* relates of those individuals, and which, if they do not afford much satisfactory information regarding their objects, will at least furnish some notion of the character of this popular work.

PIPA, the *Rajaput*, is called the Raja of *Gangaraon:* he was originally a worshipper of DEVÍ, but abandoned her service for that of VISHNU, and repaired to Benares to put himself under the tuition of RÁMÁNAND. Having disturbed the sage at an inconvenient season, RÁMÁNAND angrily wished that he might fall into the well of his court yard, on which PÍPA, in the fervour of his obedience, attempted to cast himself into it to accomplish the desire of the saint. This act was with difficulty prevented by the by-standers, and the attempt so pleased RÁMÁNAND that he immediately admitted the *Rájá* amongst his disciples.

PÍPA, after some time abandoned his earthly possessions, and accompanied by only one of his wives, named SITÁ, as ardent a devotee as himself, adopting a life of mendicity, accompanied RÁMÁNAND and his disciples to *Dwáraká.* Here he plunged into the sea to visit the submarine shrine of KRISHNA, and was affectionately received by that deity: after spending some days with him, PÍPA returned, when the fame of the occurrence spread, and attracted great crowds to see him. Finding them incompatible with his devotions, PÍPA left *Dwáraká* privately: on the road some Patans carried off his wife, but RÁMA himself rescued her, and slew the ravishers. The life of this vagrant *Rájá* is narrated at considerable length in the *Bhakta Málá,* and is made up of the most absurd and silly legends. On one occasion the *Raja* encounters a furious lion in a forest; he hangs a rosary round his neck, whispers the Mantra of *Râma,* and makes him tranquil in a moment; he then lectures the lion on the impropriety of devouring men

and kine, and sends him away penitent, and with a pious purpose to do so no more.

Of SURSURÂNAND we have a silly enough story of some cakes that were given to him by a *Mlechch'ha* being changed when in his mouth into a *Tulasi* leaf. Of DHANA, it is related that a Brahman, by way of a frolic, gave him a piece of stone, and desired him to offer to it first, whatever he was about to eat. DHANA obeyed, looking upon the stone as the representative of VISHṆU, who being pleased with his devotion, appeared, and constantly tended the cattle of the simple *Ját*: at last he recommended his becoming the disciple of RÂMÂNAND, for which purpose he went to Benares, and having received the Mantra, returned to his farm. RAGHUNÁTH, or in the text ASÁNAND, succeeded RÂMÂNAND in the *Gaddi*, or the Pillow of the *Mahant*. NARAHARI or HARYÂNAND was also a pupil of RÂMÂNAND, whom it is difficult to identify with any one in the list above given: we have a characteristic legend of him.

Being one day in want of fuel to dress his meat, he directed one of his pupils to proceed to a neighbouring temple of DEVÍ, and bring away from it any portion of the timber he could conveniently remove: this was done, to the great alarm, but utter helplessness of the goddess, who could not dispute the authority of a mortal of HARYÂNAND's sanctity. A neighbour who had observed this transaction laboured under a like want of wood: at the instigation of his wife, he repaired also to the temple, and attempted to remove one of the beams, when the goddess, indignant at his presumption, hurled him down and broke his neck: the widow hearing of her husband's fate, immediately hastened to the temple, and liberally abused the vindictive deity. DEVÍ took advantage of the business to make a bargain for her temple, and restored the man to life, on condition that he would ever afterwards buy fuel for HARYÂNAND.

The legends of such other disciples of RÂMÂNAND as occur in the *Bhakta*

Málá will be given in their proper places, and it will be sufficient here to confine our further extracts from that authority to NÁBHÁJI, the author, SUR DÁS, and TULASI DÁS, to whose poetical talents the late version of it is largely indebted, and JAYADEVA, whose songs have been translated by Sir William Jones.

NÁBHÁJI, the author of the *Bhakta Málá*, was by birth a *Dom*, a caste whose employ is making baskets and various sort of wicker work. The early commentators say he was of the *Hanumán Bans*, or Monkey tribe, because, observes the modern interpreter, *Báner*, a monkey, signifies in the *Marwar* language, a *Dom*, and it is not proper to mention the caste of a *Vaishnava* by name: he was born blind, and when but five years old, was exposed by his parents, during a time of scarcity, to perish in the woods: in this situation he was found by AGRADÁS and KÍL, two *Vaishnava* teachers: they had compassion upon his helplessness, and KÍL sprinkled his eyes with the water of his *Kamandalu*, or water pot, and the child saw: they carried NÁBHÁJI to their *Math*, where he was brought up, and received the initiatory Mantra from AGRADAS: when arrived at maturity, he wrote the *Bhakta Málá* by desire of his *Guru*. The age of NÁBHAJI must be about two centuries, or two and a half, as he is made cotemporary with MÁN SINH, the Ràja of *Jaynagar*, and with AKBER. He should date much earlier, if one account of his spiritual descent which makes him the fourth from RÁMÁNAND* be admitted, but in the *Bhakta Málá*, KRISHNA DÁS, the second in that account, does not descend in a direct line from RÁMÁNAND, but derives his qualifications as teacher from the immediate instructions of VISHNU himself: there is no necessity, therefore, to connect NÁBHÁJI with RÁMÁNAND. The same authority places him also something later, as it states that TULASI DÁS, who was cotemporary with SHAH JEHAN, visited NÁBHÁJI at *Vrindavan*. It is probable, therefore, that this writer

* 1 RÁMÁNAND, 2 ASÁNAND, 3 KRIṢHṆA DÁS, 4 KIL and AGRADÁS, 5 NABHÁJI, see the next division of this section.

flourished at the end of AKBER's reign, and in the commencement of that of his successor.

The notices we have of SUR DÁS are very brief: he was blind, a great poet, and a devout worshipper of VISHNU, in whose honour all his poems are written: they are songs and hymns of various lengths, but usually short, and the greater number are *Padas*, or simply stanzas of four lines, the first line forming a subject, which is repeated as the last and the burthen of the song, *Padas* being very generally sung, both at public entertainments, and the devotional exercises of the *Vaishnava* ascetics. SUR DÁS is said to have composed 125,000 of these *Padas:* he is almost entitled to be considered as the founder of a sect, as blind beggars carrying about some musical instruments, to which they chaunt stanzas in honour of VISHNU, are generally termed *Súr Dásis.* The tomb of SUR DÁS, a simple mound of earth, is considered to be situated in a tope near *Sivpur*, a village about two miles to the north of Benares. There is also an account of a saint of the same name in the *Bhakta Málá*, who is possibly a different person from the blind bard. This was a Brahman, *Amin*, or collector of the Pergunnah of *Sandíla*, in the reign of AKBER, and who with more zeal than honesty made over his collections to the shrine of MADANA MOHANA, a form of KRISNA, at *Vrindavan*, and sent to the treasury chests filled with stones:* the minister TODER MULL, however, although a Hindu, was not disposed to confirm this transfer, and he had the defaulter arrested and thrown into prison. SUR DÁS then applied to AKBER

---

* He accompanied them also with the following rhyme, तेरह लाख संडीले उपजे सब सन्तन मिले गटके। सूरदास मदनमोहन आधी रात हि सटके॥ which may be thus rendered:

The Saints have shared Sandilàs taxes,
Of which the total thirteen lacks is,
A fee for midnight service owen,
By me *Sur Dás* to *Madan Mohen*,

and the good natured monarch, who probably thought his collector more fool than knave, set him at liberty. He retired to *Vrindaban* and there continued to lead a religious and ascetic life.

The account of TULASI DÁS in the *Bhakta Málá*, represents him as having been incited to the peculiar adoration of RÁMA by the remonstrances of his wife, to whom he was passionately attached: he adopted a vagrant life, visited Benares, and afterwards went to *Chitrakûta*, where he had a personal interview with *Hanumán*, from whom he received his poetical inspiration, and the power of working miracles: his fame reached *Dehli*, where SHAH JEHÁN was emperor: the monarch sent for him, and desired him to produce the person of RÁMA, which TULASI DÁS refusing to do, the king threw him into confinement; the people of the vicinity, however, speedily petitioned for his liberation, as they were alarmed for their own security: myriads of monkies having collected about the prison, and begun to demolish it, and the adjacent buildings. SHAH JEHÁN set the poet at liberty, and desired him to solicit some favour as a reparation for the indignity he had suffered: TULASI DÁS, accordingly requested him to quit ancient *Dehli*, which was the abode of RÁMA, and in compliance with this request the emperor left it, and founded the new city, thence named *Sháh Jehánábád*. After this, TULASI DÁS went to *Bindraban*, where he had an interview with NÁBHÁJI: he settled there; and strenuously advocated the worship of *Sítá Ráma*, in preference to that of *Rádhá Krishna*.

Besides these legendary tales of this celebrated writer, whose works exercise more influence upon the great body of Hindú population, than the whole voluminous series of Sanscrit composition, we have other notices of him collected from his own works, or preserved by tradition, that differ in some respects from the above. From these it appears, that TULASI DÁS was a Brahman of the *Serwariah* branch, and a native of *Hájapur*, near *Chitrakuta*; when arrived at maturity, he settled at *Benáres*, and held the office of *Dewan* to the *Rája* of

that city: his spiritual preceptor was JAGANNÁT'H DÁS, a pupil, as well as NABHÁJI of AGRADÁS: he followed this teacher to *Goverdhan*, near *Bindraban*, but afterwards returned to Benares, and there commenced his Hindí version of the *Rámáyaña*, in the year of Samvat 1631, when he was thirty-one years of age—besides this work, which is highly popular, TULASI DÁS is the author of a *Sat Sai*, or collection of one hundred stanzas on various subjects: of the *Rám Gunávalí*, a series of verses in praise of RÁMA, of a *Gítávalí*, and *Vinaya Patriká*, poetical compositions of a devotional or moral tendency, and of a great variety of *Hymns*—as *Rágas*, *Kavits*, and *Padas*, in honour of his tutelary deity and his consort, or RÁMA and SITÁ. TULASI DÁS continued to reside at Benares, where he built a temple to *Sitá Ráma*, and founded a *Mat'h* adjoining, both which are still in existence: he died in the year of the *Samvat* era, 1680, or A. D. 1624, in the reign of JEHÁNGIR,* and the legendary story therefore of his intercourse with SHAH JEHAN, is consequently an anachronism.

JAYADEVA was an inhabitant of a village called *Kinduvilwa*, where he led an ascetic life, and was distinguished for his poetical powers, and the fervour of his devotion to VISHNU. He at first adopted a life of continence, but was subsequently induced to marry. A Brahman had dedicated his daughter to JAGANNÁTH, but on his way to the shrine of that deity was addressed by him, and desired to give the maiden to JAYADEVA who was one with himself. The saint, who it should appear had no other shelter than the shade of a tree, was very unwilling to burthen himself with a bride, but her father disregarded his refusal, and leaving his daughter with him departed. JAYADEVA then addressed the damsel, and asked her what she proposed to do, to which she replied; "whilst I was in my father's house, I was obedient to his will; he has now presented me to you, and I am subject to your pleasure; if you reject me,

---

* According to this memorial verse—

संवत सोलह सय असी गंगाके तीर। सावण शुक्ला सप्तमी तुलसी तज्यो शरीर॥

what remains for me but to die." The saint finding there was no help, turned householder, and removed the image he had worshipped in the air into his dwelling, by desire, it is said, of the object of his adoration. In his new condition he composed the *Gítá Govinda*, in which KRISHNA himself assisted, for on one occasion, JAYADEVA being puzzled how to describe the charms of RÂDHÁ, laid down the paper for a happier moment, and went to bathe. KRISHNA, assuming his person, entered his house, and wrote the requisite description, much to the poet's astonishment on his return home.

Of the *Gítá Govinda* it is said, that the *Rája of Niláchala* (Orissa) composed a poem similarly named, but when the two works were placed before JAGANNÁTH, he took the work of JAYADEVA to his bosom, and threw that of the *Raja* out of his temple. It is also said, that the *Gítá Govinda* was sung in the court of VIKRAMA, thus assigning to it an antiquity which there is no reason to suspect it can justly claim.

JAYADEVA being desirous of performing a particular rite for his idol, resumed his erratic habits, and succeeded in collecting a considerable sum of money for this purpose: on the road, he was attacked by *Thegs*, or thieves, who robbed him, and cut off his hands and feet. In this state he was found by a *Raja* who took him home, and had his wounds healed. Shortly afterwards the thieves, disguised as religious mendicants, came to the court of the Raja. JAYADEVA recognized them, and overwhelmed them with benefits. On their departure, two of the Raja's people were sent to attend them to the confines of the *Raj*, who on their way asked them how they had merited the saint's particular regard. To this they replied, that they had been his fellows in the service of a Raja, who had ordered them to put him to death: they however only mutilated him, and his gratitude for their sparing his life was the reason he had treated them so kindly. They had no sooner uttered these words, than the earth opened and swallowed them. The servants of the

Raja returned, and reported the occurrence, when a fresh miracle took place —the hands and feet of JAYADEVA sprouted forth again. The *Raja* being filled with astonishment, requested the saint to explain these events, which he did by narrating what had befallen him.

After remaining some time with the *Raja* where he restored to life his own wife PADMÁVATI, who had voluntarily put an end to herself, he returned to *Kinduvilwa*. Here the Ganges, which was then eighteen cos distant, and to which he went daily to bathe, requested him not to undergo so much fatigue, as she would rather come to him. The proposal was accepted by the saint, and according to our guide, the river now runs close to the village.

The ascetic and mendicant followers of RÁMÁNAND, known indiscriminately as *Rámánandis* or *Rámáwats*, are by far the most numerous class of sectaries in Gangetic India: in Bengal they are comparatively few: beyond this province, as far as to *Allahabad*,* although perhaps the most numerous, they yield in influence and wealth to the *Saiva* branches, especially to the *Atits*: hence, however, they predominate, and either by themselves, or their kindred divisions, almost engross the whole of the country along the *Ganges* and *Jumna*: in the district of *Agra*, they alone constitute seven-tenths of the ascetic population. The *Rámánandis* have very numerous votaries, but they are chiefly from the poorer and inferior classes, with the exception of the *Rájaputs* and military *Brahmans*, amongst whom the poetical works of SUR DÁS and TULASI DÁS, maintain the pre-eminence of *Ráma* and his *Bhakts*.

---

* Some of the principal Mat'hs at Benares are the following: RAMJIT, *Mahant*, a temple of RÁMA. MÁYA RAM *Mahant*, a temple of RAMA. RÁMÁNUJA, *K'háki*, *Mahant*, a temple of SITÁ RÁM. PURUSHOTTAMA DAS, *K'háki*, *Mahant*, a temple of RAMA. PITÁMBARA DÁS, *Mahant*, *Sita Rám*; this is the *Mandir* of *Tulasi Dás*. GOVIND DÁS, *Mahant*, *Rádhá Krishna*. RÁMACHARAN, ditto ditto.

At a late meeting (1820) to elect a *Mahant* of one of the Vaishnava *Mat'hs*, in the vicinity of Benares, about 5000 Mendicants of the various branches of the sect attended; of these at least 3000 were *Rámáwats*, the rest were *Sri Vaishnavas*, *Kabir Pant'his*, and others.

KABIR PANT'HIS.

Amongst the twelve disciples of RÁMÁNAND, the most celebrated of all, and one who seems to have produced directly or indirectly, a greater effect on the state of popular belief than any other was KABIR: with an unprecedented boldness he assailed the whole system of idolatrous worship, and ridiculed the learning of the *Pandits*, and doctrines of the Sastras, in a style peculiarly well suited to the genius of his countrymen to whom he addressed himself, whilst he also directed his compositions to the Musselman, as well as to the Hindu faith, and with equal severity attacked the *Mulla* and *Koran*. The effect of his lessons, as confined to his own immediate followers, will be shewn to have been considerable, but their indirect effect has been still greater; several of the popular sects being little more than ramifications from his stock, whilst *Nának Sháh*, the only Hindu reformer who has established a national faith, appears to have been chiefly indebted for his religious notions to his predecessor KABIR.* This sect therefore claims particular attention.

---

* MALCOLM says, that NANAK constantly referred to the writings of the celebrated Mohammedan CABIR, (A. R. XI. 267.) and the *Kabir Pant'his* asserts, that he has incorporated several thousand passages from *Kabir's* writings. As to *Kabir's* being a Mohammedan, I shall allude to the improbability of this, I may say impossibility, in the text, nor is COL. MALCOLM more accurate when he calls him a celebrated *Sufi*, for his doctrines have nothing in common apparently with that sect; indeed I think it not at all improbable that no such person as KABIR ever existed, and that his name is a mere cover to the innovations of some freethinker amongst the Hindus: perhaps some one of those considered as his principal disciples: his names are very suspicious, and *Jnyáni*, the sage, or *Kabir*, the greatest, are generic rather than individual denominations: at any rate, even if the individual were distinct, we must suppose that the name which occurs in his writings is nothing more than the *Tak'hallus* or assumed name, under which both *Musselman* and *Hindu* poets have been accustomed to send their compositions into the world. To return, however, to the obligations which the popular religions owe to the real or supposed KABIR, I find him avowedly or unavowedly cited by *Bába Lál*, and in the writings of the *Sádhs*, the *Satnámis*, the *Sri Naráinis* and *Sunyábádis*, and I am told that the *Dádu Pant'his*, and *Derya Dásis* are equally indebted to him.

The origin of the founder of this sect is variously narrated, although in the main points, the traditions are agreed: the story told in the *Bhakta Málá*, is, that he was the son of the virgin widow of a Brahman, whose father was a follower of RÁMÁNAND: at his daughter's repeated request, he took her to see RÁMÁNAND, and that teacher, without adverting to her situation, saluted her with the benediction he thought acceptable to all women, and wished her the conception of a son: his words could not be re-called, and the young widow, in order to conceal the disgrace thus inflicted on her, contrived to be privately delivered, and exposed the child: it was found by a weaver and his wife, and brought up as their own.

The followers of KABIR do not admit more than the conclusion of this legend: according to them, the child, who was no other than the incarnate deity, was found floating on a Lotus in *Lahartaláb*, a lake, or pond near Benares, by the wife of a weaver, named NIMÁ, who, with her husband NURI, was attending a wedding procession: she took the child up, and shewed it to her husband, who being addressed by the child, and desired to take him to *Kasi*, fled with terror, thinking they had got hold of some incarnate demon: after having run to the distance of about a mile, he was surprised to find the child before him, by whom his fear was tranquillised, and he was persuaded to return to his wife, and bring up, without anxiety or alarm, the infant they had so marvellously discovered.

All traditions concur in making KABIR the disciple of RÁMÁNAND, although various stories are narrated of the method by which he obtained that distinction, and overcame the objections started to him as a man of low caste, or, according to very general belief, of the Mohammedan persuasion: he succeeded at last by surprise, having put himself in the way of that teacher on the steps of the *ghát* down which he went at day break to bathe, so as to be struck with his foot, on which RÁMÁNAND exclaimed *Rám, Rám,*

words that KABIR assumed, and RÂMÂNAND acknowledged to be the initiatory Mantra, which forms the bond of union between a *Guru* and his disciple.

The story of KABIR's being a disciple of RÂMÂNAND, however told, and, although perhaps not literally true in any fashion, may be so far correct, that KABIR was roused by the innovations of that sectary to adopt and extend the schism, and seems to place at contiguous periods the eras at which they flourished: according to the *Kabir Pant'his*, their founder was present in the world three hundred years, or from 1149 to 1449,* but of these dates we cannot admit the accuracy of more than one at most, and as the latter is the more recent, it is the more probable: agreeable to this, is the connexion of KABIR's writings with the faith of NÁNAK SHAH, who began to teach about 1490, and it also confirms a particular account, current amongst his followers, of his openly vindicating his doctrines before SEKANDER SHAH,† in whose

---

* सम्वत् बारहसये औ पांच मों ज्ञानी कियो विचार। काशी मांहि प्रगट भयो शब्द कहो टकसार॥ सम्वत् पंदरहसये औ पांच मों मगरकियो गवन। अगहन् सुदि येकादसी मिले पवन सों पवन॥ In the Sambat 1205 JNYÁNI meditated, was manifest at *Kási*, and declared the text called *Taksár*: in the Sambat 1505 he journied to *Magar*, and on the 11th of the light fortnight of *Aghan*, air mixed with air.

† There is a *Ramaini* to that effect, and the following story is told, with the usual marvellous embellishments, in the *Bhakta Málá*; in that work it is said, his mother complained to SEKANDER *Padshah* of her son's having deserted the true faith, on which the king sent for him; he appeared with the *Tika* and *Málá*, and when told to make the customary *Salám*, he replied, "I know none but *Rám*, what use is there in prostrating myself to a monarch." Enraged at his behaviour, the king ordered him to be chained hand and foot, and thrown into the river. The water bore him to shore. He then commanded him to be cast into fire, but the flames played harmless round him. He then directed him to be trodden to death by an elephant, but as soon as the animal saw the sage, he turned tail and ran away. The king mounted his own elephant, resolved to execute his commands in person, but when he approached, KABIR transformed himself into a lion. The Monarch then convinced of his divine character alighted, and falling at his feet, offered him any lands and villages he might chuse: these offers he declined, saying, "RAM is my wealth: of what avail are

time FERISHTA has noticed, that some religious disputes, possibly connected with the history of KABIR, or that of some of his disciples, did occur.

These circumstances, connected with the acknowledged date of his death, render it exceedingly probable that *Kabir* flourished about the beginning of the 15th century—and as it is also not unlikely that his innovations were connected with the previous exertions of RÁMÁNAND, consequently that teacher must have lived about the end of the 14th.

According to one account, KABIR was originally named *Jnyáni*, the knowing or wise. The Musselmans, it is said, claim him as one of their persuation, but his conversancy with the *Hindu Sástras*, and evidently limited knowledge of the Mohammedan authorities in matters of religion, render such a supposition perfectly unwarrantable: at any rate tradition represents it to have occasioned a contest between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the Musselmans, on burying it; in the midst of the dispute, KABIR himself appeared amongst them, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished: on obeying his instructions, they found

---

worldly possessions, but to set father, and son, and brother, at deadly variance:" he returned to his abode, and remained unmolested.

COLONEL MALCOLM in the note before cited, places him in the reign of SHIR SHAH; this is, however, at variance with his own statements; NÁNAK was in the heighth of his career in 1527, (A. R. XI. 206.) then imparting to BABER, tenets which he had partly borrowed from the writings of KABIR, and which must consequently have been some time *previously* promulgated: but SHIR SHAH did not commence his reign till 1542, and it was therefore impossible for KABIR to have lived in his reign, and at the same time to have instigated by his own innovations, the more successful ones of NÁNAK. KABIR's being contemporary with SEKANDER, is also mentioned in PRIYA DASA's expansion of the *Bhakta Málá:* it is likewise stated in the *Kholasset al tawárikh*, and is finally established by ABULFAZL, who says that KABIR the Unitarian, lived in the reign of *Sultan* SECANDER LODI, (*Ay: Ac:* 2. 38.)

nothing under the cloth, but a heap of flowers: one half of these BANÁR *Raja* or BIRSINHA *Raja*, then Raja of Benares, removed to that City, where they were burnt, and where he appropriated the spot now called the *Kabir Chaura* to the reception of their ashes, whilst BIJILI KHAN *Patan*, the head of the Mohammedan party, erected a tomb over the other portion at *Magar* near *Gorakhpur*, where KABIR had died. This latter place was endowed by MANSUR ALI KHAN with several villages, and it divides with the *Chaura* the pilgrimage of the followers of this sect.

The *Kabir Panthis* in consequence of their Master having been the reputed disciple of RÁMÁNAND, and of their paying more respect to VISHNU, than the other Members of the Hindu triad, are always included amongst the *Vaishnava* sects, and maintain with most of them, the *Rámáwats* especially, a friendly intercourse and political alliance: it is no part of their faith, however; to worship any Hindu deity, or to observe any of the rites or ceremonials of the Hindus, whether orthodox or schismatical; such of their members as are living in the world conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the usual divinities, although this is considered as going rather farther than is justifiable. Those however who have abandoned the fetters of Society, abstain from all the ordinary practices and address their homage, chiefly in chanting Hymns, exclusively to the invisible KABIR: they use no *Mantra* nor fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked without objecting however to clothe themselves in order to appear dressed, where clothing is considered decent or respectful—the *Mahants* wear a small scull cap: the frontal marks, if worn, are usually those of the *Vaishnava* sects, or they make a streak with Sandal, or *Gopichandan* along the ridge of the nose, a necklace and rosary of *Tulasi* are also worn by them, but all these outward signs are considered of no

importance, and the inward man is the only essential point to be attended to.*

The doctrines of KABIR are taught in a great variety of works in different dialects of Hindi; they are the acknowledged compositions of his disciples and successors, but they are mostly in the form of dialogues, and profess to be of his utterance, either in his own words, with the phrase, *Kaháhi Kabir*, 'KABIR verily says,' or to the same substance, which is marked by the qualification, *Kahai Kabir*, '*Kabir* has said,' or they are given in the language of his followers, when the expression *Dás Kabir*, the slave of *Kabir*, is made use of. The style of all their works is very peculiar, they are written in the usual forms of *Hindi* verse, the *Doha*, *Choupai* and *Samai*; and are very voluminous as may be inferred from the following collection, preserved as the *Khás Grantha*, or *The Book* at the *Chaura*.

1. *Suk'h Nidhán.*
2. *Goraknát'hkí Ghshthi.*
3. *Kabír Pánji.*
4. *Balak'hkí Ramaini.*
5. *Rámánandki Goshthí.*
6. *Anand Rám Ságara,*

---

* To avoid unnecessary contention, and its probable concomitant in other days, persecution, was the object probably of the following prudent maxim, one of the *Sák'his* of their founder सब से हिलिये सब से मिलिये सब का लिजिये नाउं। हां जी हां जी सबसे किजिये वसे आपने गाउं ॥ "Associate and mix with all, and take the names of all; say to every one, yes Sir, yes Sir. Abide in your own abode."—They do not admit that taking the names of all, implies the invocation of the illusory deities of the Hindu Pantheon, but means that they should reply as they are addressed, whether the phrase be *Bandagi*, *Dandáwat*, or *Rám Rám*: the proper salutation of an inferior to a superior amongst them, if any be particularly proper, is *Bandagi Sahib*, Service Sir; to which the latter replies, *Guru Kí Dayá*, the mercy of the Lord be upon you.

7. *Sabdávalí*, containing 1,000 *Sabdas*, or short doctrinal expositions.

8. *Mangala*, 100 short poems, amongst which is the account of KABIR's discovery as given above.

9. *Vasant*, 100 hymns in that *Rága*.

10. *Holi*, 200 of the songs, called *Holi*.

11. *Rék'htas*, 100 odes.

12. *Jhulanas*, 500 odes, in a different style.

13. *Kaháras*, 500 odes, in a different style.

14. *Hindolas*, 12 ditto ditto. The subject of all these odes, or hymns, is always moral or religious.

15. *Bárah Másа*, the 12 months in a religious view, agreeably to KABIR's system.

16. *Chancharas* 22.

17. *Chautisas* 2: the 34 letters of the *Nagari* alphabet, with their religious signification.

18. *Alefnámah*, the Persian alphabet in the same manner.

19. *Ramainis*, short doctrinal or argumentative poems.

Sák'his 5,000, these may be considered as texts, consisting of one stanza each.

20. The *Vijek*, in 654 Sections.*

---

* There are two *Bijeks*, however, only differing in the occasional omission of some passages and introduction of others; the longer of the two, they say, was communicated by KABIR himself to the *Raja* of Benares. I rather suspect, however, that the varieties are only those common to most Hindu Manuscripts, and that many more than two varieties are to be found. A curious Italian work on the *Kabir Panthis*, entitled, but not accurately, *Mulapanci*, intending no doubt *Mulapanthi*, or Radical disciple, not as rendered, *Della Radice*, is published in the third volume of the *Mines of the East*: it was found amongst the papers of the Propaganda, and is communicated by Monsignore MUNTER, Bishop of Zealand, in Denmark; an eminent Scholar, the author of a valuable work on the Sahidic Version of the N. T. &c. It is to be presumed, that it is intended to be a translation of some KABIRI work, but how correctly it deserves this character, may be questioned; much of the phraseology of the sect is indeed closely followed, but the minute and ridiculous

There are also a variety of stanzas, called *Agams, Bánis, &c.* composing a very formidable course of study to those who wish to go deep into the doctrine of this school, and one in which the greatest proficients amongst the *Kabir Pant'his* are but imperfectly versed. A few *Sák'his, Sabdas* and *Rékh'tas,* with the greater portion of the *Víjek,* constituting their acquirements: these, however, they commit to memory, and quote in argument with singular readiness and happiness of application; the *Gosht'his,* or disputations of KABIR with those opposed to him, as GORAKHNATH, RÁMÁNAND, and even in spite of chronology with *Mohammed* himself, are not read till more advanced, whilst the *Suk'h Nidhán,* which is the key to the whole, and which has the singularity of being quite clear and intelligible, is only imported to those pupils whose studies are considered to approach perfection.

The author or compiler of the *Bijek* or *Vijek,* was *Bhagodas,** one of KABÍR's immediate disciples: it is the great authority amongst the *Kabír Pant'his* in general; it is written in very harmonious verse, and with great ingenuity of illustration: its style, however, is more dogmatical than argumentative, and it rather inveighs against other systems than explains its own: in the latter respect it is, indeed, so inexplicit and obscure, that it is perhaps, impossible to derive from it any satisfactory conclusion as to the real doctrines of KABIR. The followers of the *Sect* admit this obscurity, and much difference of opinion prevails amongst them in the interpretation of many passages: some of the teachers have a short work professedly written as a key to the most difficult parts, but this is in the hands of a chosen few: it is of

---

details of its cosmogony, are, with very few exceptions, exceedingly different from those notions entertained by the followers of *Kabir,* as explained in the *Bijeks,* or *Suk'h Nidhán.* The extract published in the *Mines,* appears to be a portion, the second book, of some work, thus described "Il libro primario dei Cabiristi (Specie di riforma della gentilita,) si chiama *Satnam Kabir:* questo libro e fra le carte di Propaganda."

* Of the shorter work: it is undoubtedly the one most generally current.

no great value, however, as it is little less puzzling than the original, of a few passages of which the following translations will best exemplify the description thus given :

RAMAINI THE IST.—God, light, sound, and one woman; from these have sprung HARI, BRAHMÁ, and TRIPURÁRI. Innumerable are the emblems of SIVA and BHAVÁNÍ, which they have established, but they know not their own beginning nor end: a dwelling has been prepared for them: HARI, BRAHMÁ, and SIVA, are the three headmen, and each has his own village: they have formed the *Khandas* and the egg of *Brahmá*, and have invented the six *Dersanas*—and ninety-six *Páshañdas:* no one has ever read the *Védas* in the womb, nor has any infant been born a member of *Islam.* 'The woman,' relieved from the burthen of the embryo, adorned her person with every grace. I and you are of one blood, and one life animates us both; from one mother is the world born: what knowledge is this that makes us separate, no one knows the varieties of this descent, and how shall one tongue declare them; nay should the mouth have a million of tongues, it would be incompetent to the task. *Kabír* has said, I have cried aloud from friendship to mankind; from not knowing the name of RÁMA, the world has been swallowed up in death.

In this *Ramaini*, the first passage contains an allusion to the notions of the sect regarding the history of creation. God is called ANTER, *Inner*, that which was in all, and in which all was, meaning the first self-existent and all comprehensive being. *Jyotish* is the luminous element, in which he manifested himself, and *Sabda*, the primitive *sound* or *word* that expressed his essence—the woman, is *Máyá*, or the principle of error and delusion: the next passage relates to the impotence of the secondary gods, and the unnatural character of religious distinctions: "the *woman*," is MÁYÁ the self-born daughter of the first deity, and at once the mother and wife of BRAHMÁ, VISHNU, and SIVA. "*I and you, &c.*" is addressed by her to them, "*no one knows, &c.*" is an allusion to the blindness of all worldly wisdom, and the passage winds up with a word of advice, recommending the worship of RÁMA, implying the true God, agreeably to the system of KABÍR.

The style of the whole *Bíjek* is of this kind: straggling allusions to the deceits of *Máyá*, to the errors of other sects, and the superiority of their own, being strung together with very little method: it will not, however, be necessary to analyse any more of the passages, and they will become clear by reference to the general view of the system, with which we shall be furnished from the *Suk'h Nidhán:* it may be sufficient here to observe, that the doctrines of *Kabír*, are said to be conveyed in four-fold language, or that of *Máyá*, *Atmá*, *Man* or intellect, and the *Védas*.

RAMAINI THE 6TH.—(*Mayas'* account of the first being, and of herself.) What is his colour, form, and shape; what other person has beheld him; the *Omkára* did not witness his beginning, how then can I explain it; can you say from what root he sprang; he is neither the stars, nor sun, nor moon; he has neither father, nor mother: he is neither water, nor earth, nor fire, nor air: what name or description can I give of him: to him is neither day nor night, nor family nor caste; he resides on the summit of space; a spark of his substance was once manifest, of which emanation I was the bride; the bride of that being who needs no other.

SABDA THE 56TH.—To ALI and RÁMA we owe our existence, and should, therefore, shew similar tenderness to all that live: of what avail is it to shave your head, prostrate yourself on the ground, or immerse your body in the stream; whilst you shed blood you call yourself pure, and boast of virtues that you never display: of what benefit is cleaning your mouth, counting your beads, performing ablution, and bowing yourself in temples, when, whilst you mutter your prayers, or journey to *Mecca* and *Medina*, deceitfulness is in your heart. The Hindu fasts every eleventh day, the Musselman during the *Ramdzan*. Who formed the remaining months and days that you should venerate but one. If the Creator dwell in Tabernacles, whose residence is the universe? who has beheld *Ráma* seated amongst images, or found him at the shrine to which the Pilgrim has directed his steps? The city of HARA is to the east, that of ALI to the west; but explore your own heart, for there are both *Ráma* and *Karím*. Who talks of the lies of the *Véds* and *Tebs*; those who understand not their essence. Behold but one in all things, it is the second that leads you astray Every man and woman that has ever been born is of the same nature with yourself.

He, whose is the world, and whose are the children of *Ali* and *Rám*, He is my *Guru*, He is my *Pír*.

The following *Sabda*, is peculiarly illustrative of the mystical and unintelligible style of parts of the *Bíjek*; the explanation of the terms is taken from the key above referred to, but the interpreter is, perhaps, the most unintelligible of the two.

SABDA THE 69TH.—Who is the (1) magistrate of this city, (2) the meat (3) is exposed, and the (4) Vulture sits guarding it, the (5) Rat is converted into a (6) boat, and the (7) Cat is in charge of the helm; the (8) Frog is asleep, and the (9) Snake stands sentinel, the (10) Ox bears; the (11) Cow is barren; and the (12) Heifer is milked thrice a day; the (13) Rhinoceros is attacked by the (14) Jackall; very few know the (15) station of *Kabir*. (16)

KEY. 1. *Man* the pride of intellect. 2. The body. 3. The *Védas*, or scriptural writings of any sect, which teach the true nature of God. 4. The *Pandit*, or worldly expounder of divine truths. 5. *Man* or intellect. 6. A mere vehicle for the diffusion of 7. *Maya*, illusion and falsehood. 8. The *Siddha* or saint. 9. *Paraméswara*, the supreme being. 10. *Vishńu*. 11. *Máyá* or *Devi*. 12. *Paraméswara*, the supreme. 13. A holy man. 14. Intellectual or doctrinal pride. 15. The divine nature. 16. God identified with man and nature.

The *Sák'his* of *Kabir* deserve, perhaps, a more copious exemplification: they are very gradually current even amongst those not his followers, they contain much curious matter, and they have often been referred to without their character being duly understood; there are some thousands of them, of which the *Bíjek* comprehends between three and four hundred: one hundred will be sufficient, as a specimen of the whole: they are taken with one or two exceptions, from the *Bíjek* of the *Kabir Chaura*, in the order in which they occur.

Sák'his.

1. When man springs from the womb, he is void of every care: pass but the sixth day, and he feels the pains of separation.

2. My word is of the word; hear it, go not astray; if man wishes to know the truth, let him investigate the word.

3. My word is from the first; the word has been deposited in life; a basket has been provided for the flowers; the horse has eaten up the *Ghee.*

4. My word is from the first; meditate on it every moment; you will flourish in the end like the *Joar* plant, which shews externally but beards and leaves.

5. Without hearing the word, it is utter darkness; say, whither shall any one go; without finding the gate way of the word, man will ever be astray.

6. There are many words, but take the pith of them; he who takes not the essence, saith KABIR, will live a profitless life.

7. For the sake of the word, some have died, and some have resigned dominion: he who has investigated the word, has done his work.

8. Lay in your provender, and provide your carriage, for if your food fail, and feet be weary, your life is in the hands of another.

9. Lay in provender sufficient for the road, whilst time yet serves: evening comes on; the day is flown, and nothing will be provided.

10. Now is the time to prepare, henceforth the path is difficult: the travellers all hasten to purchase where there is neither trade nor market.

11. He who knows what life is, will take the essence of his own; such as it is now, he will not possess it a second time.

12. If you know how mankind pass their lives, you will live according to your knowledge; fetch water for your own drinking, nor demand it from others and drink.

13. Why go about to offer water; there is abundance in every house: when man is really thirsty, he needs no solicitation, but will drink by force.

14. The goose (the world or life) sells pearls; a gold vessel is full of them; but with him who knows not their value, what can be done.

15. The goose abandons the lake, the body is withered and dry: *Kabir* has called aloud, here is a path, there is a resting place!

16. The goose abandons the Lake, and lodges in a water jar. *Kabir* calls aloud, repair to your village, nor demolish your habitation.

17. The goose and the paddy bird are of one colour, and frolic in the same pool: the goose extracts the milk from the water, and the paddy bird drinks the mire.

18. Why comes the feeble doe to the green pool; numerous foes lie in wait for her; how should she escape.

19. The three worlds form a cage; vice and virtue spread a net; life is the prey; and time the fowler.

20. The half of a *Sák'hi* is sufficiently arduous, if duly investigated; of what avail are the books of the *Pandit*, or incessant study.

21. Having combined the five elements, I found one offspring; now I ask the *Pandit*, whether life or the word be the greater.

22. Of the five elements, the body was formed: when the body was formed what was done: subservient to action, it is called life, but by action, life is destroyed.

23. The offspring of the five elements is called *Man*; if one element be withdrawn, the whole compound is destroyed.

24. With the five elements is the abode of a great mystery; when the body is decomposed, has any one found it; the word of the teacher is the guide.

25. Colour proceeds from colour, yet behold all are but one: of what colour then is life: think well of this.

26. Life is wakefulness: the word is like *Borax*, white: who has seen the yellow drop, saith *Kabir*, that has turned the water of that colour.

27. There is a mirror in the heart; but the face is not visible in it: then only will the face be reflected there, when doubleness of heart shall disappear.

28. The dwelling of *Kabir* is on the peak of a mountain, and a narrow path leads to it, an ant cannot put its foot upon it, but the pious man may drive up an ox.

29. The blind man talks of a district, which he has not seen; they are possessed of a salt pit, and offer camphor for sale.

30. The road that SANAKA and his brethren, that BRAHMÁ, VISHNU, and MAHEŚA have travelled, is still traversed by mankind: what advice can I bestow.

31. The plough ascends the hill; the horse stops in the village: the bee seeks for honey, where there are no flowers: declare the name of the plant.

32. Sandal! restrain thy fragrance: on thy account, the wood is cut down; the living slay the living, and regard only the dead.

33. The sandal (the soul,) is guarded by serpents, (passion;) what can it effect? every hair is impregnated with venom; where shall Ambrosia enter.

34. The seizer (death,) lets not go his hold; though his tongue and beak be scorched: where it deems a dainty, the *Chakor* devours the burning coals.

35. The *Chakor* (hill partridge,) in its passion for the moon, digests the burning coal, KABIR declares it does not burn him, such is the fervour of his affection.

36. The village is on the top of a mountain, and so is the abode of the stout man. Choose, *Kabir*, one for your protector, who can really give you an asylum.

37. The crowd has taken the road travelled by the *Pandit: Kabir* has ascended the steep defile, where lies the abode of RAM.

38. What, ho! *Kabir*, descend, together with your car and provender; your provender will fail, your feet will grow weary, and your life will be in the hands of another.

39. From the contest of swinging and being swung, no one has escaped. GORAK'H (the founder of the *Jogis*,) was stopped at the city of time; who shall be called exempt.

40. GORAK'H, enamoured as he was of RÁMA, is dead; his body was not burnt: (the Jogis bury the dead,) the flesh has decayed, and is turned to clay, and such rank as the *Kauravas* enjoy, does he obtain (bodily annihilation.)

41. The young camel flying from the wood, has fallen into the stream; how shall the animal proclaim its misfortune, who shall learn it?

42. After a search of many days an empty shrine is raised: the camel's calf has strayed into a pit, and repents its heedlessness, when assistance is far off.

43. KABIR (mankind) has not escaped error, he is seized in various forms: without knowledge of its lord the heart will be but ashes.

44. Although not subject to fine, a heavy fine has been imposed upon the world: it has proved unprofitable: avarice has disposed of it; the juice of the cane yields both clayed and candied sugar.

45. In the confines of the *Malaya* Mountain (where Sandal grows) the *Palás* (Butea) tree acquires fragrance, were the *Bamboo* to grow there for ages, it would never gain perfume.

46. In the Woods of the *Malaya* Mountain grow trees of every kind, they may be called Sandal, but they yield not the Sandal of *Malaya*.

47. Walking, walking still, the feet are weary; the city is yet far off, a tent is erected by the road side; say, who is to blame.

48. The end of the journey is sun set, but night comes on mid-way: it is from the embrace of many lovers that the wanton is barren.

49. *Man* (the pride of intellect) enquires, when may I be allowed to go; the heart asks when shall I go: the village (truth) that I have been these six months in quest o (investigating in the six Dersanas, or systems), is not half a mile remote.

50. He has left his dwelling as an Ascetic, and goes to the thickets to practice penance: tired of the *Pan*-box, he beats the betle vender, and eats split pease.

51. When a man (intending, however, here a *Jogi*) becomes acquainted with the name of RÁM, his body becomes a mere skeleton; his eyes taste no repose; his limbs retain no flesh.

52. He who sows RÁM, never puts forth the buds of wrath: he attaches no value to the valueless; he knows neither pleasure nor pain.

53. The cut mango will not blossom, the slit ear cannot be reunited; whose loss is it, if they apply not the philosopher's stone, that GORAK'H had.

54. They have not regarded good advice, but have determined for themselves. *Kabir* says and cries aloud, the world has passed away like a dream.

55. When fire (evil) burns amidst the ocean, (the world) no one sees the smoke: he is conscious of the fire who lighted it, and he who perishes in the flame.

56. The incendiary orders the fire to be kindled, and he who lights it singes his wings: he expiates his own act: the thatch escapes, but the house is burned.

57. When fire (truth) burns in the ocean (the mind), as it burns, it clears away the rubbish (worldly care). *Pandits* from the east and from the west have died in the discussion.

58. When fire blazes in the ocean, the thatch of the house falls to pieces. Mankind weep as they resign their breath, and the inestimable jewel is lost.

49. That a drop falls into the ocean, all can perceive; but that the drop and the ocean are but one, few can comprehend.

60. The poison still remains in the soil, although the latter has been a hundred times sprinkled with ambrosia—man quits not the evil practices to which he has been long addicted.

61. The bellows is applied to the damp wood, which calls aloud with pain: if again it is caught in the blacksmith's forge, it will be burned the second time.

62. The soul that pines in absence, vainly flies to medicaments for relief; sigh follows sigh; it faints repeatedly and recovers, to exist, restless and distressed.

63. The separated (spirit) is like the moist fuel which smokes and blazes by fits: then only will it be exempted from pain, when all is utterly consumed.

64. An invitation has been issued in metre, and no one has understood the stanza; fortunate is the scholar who comprehends the word.

65. Take the true word of *Kabir* to your heart; the mind has received, but not understood it, although it has been divulged throughout the four ages.

66. If you are a true dealer, open the the market of veracity; keep clean your inward man, and repel oppression to a distance.

67. The house is of wood, fire is all around it; the *Pandit*, with his learning is burnt: the prudent man makes his escape.

68. Drops fall from heaven on the verdure of *Srávan:* all the world are *Vaishnavas*, no one listens to the teacher.

69. The bather dives nor comes up again; I think within myself, should sleep surprise him in the stream of fascination, what will befall him.

70. The *Sákhi* (text) is uttered, but not obeyed; the road is pointed out, but not followed: the stream of fascination sweeps him away; he finds no place to put his feet.

71. Many there are that talk, but few that take care to be found: let him pass on without regard, who practices not what he professes.

72. One by one, let each be considered, and adhered to, so shall error be stopped: he who is double faced like a drum, shall he slapped (like a drum) on both cheeks.

73. He who has no check upon his tongue, has no truth in his heart; keep him not company: he will kill you on the high way.

74. Life has been destroyed by the repeated falsehoods of the tongue; it has strayed the path of pride, and been whirled in the swing of time.

75. Put a check upon the tongue; speak not much; associate with the wise; investigate the words of the teacher.

76. The body is wounded by a spear, the head is broken off, and left in the flesh; it cannot be extracted without the load stone: a thousand other stones are of no avail.

77. At first the ascent is difficult, but afterwards the way is easy; the beauty is behind the curtain, far from the pregnant woman.

78. Worldly existence is the season for reflecting what is the *Yoga:* the season is passing away; think, ye, who have understanding.

79. Doubt has overcome the world, and no one has triumphed over doubt: he will refute doubt, who has investigated the word.

80. The eyes see dimly from incessant babbling, KABIR cries aloud, and says, understand the word that is spoken.

81. Life is the philosopher's stone, the world is of iron: *Pársí (Máyá,)* comes from *Páras,* (God,) the mintage is of the former.

82. Affection is the garment in which man dresses for the dance: consign yourself hand and foot to him, whose body and soul are truth.

83. In the concavity of the mirror, the image is formed: the dog seeing his likeness barks at it till he dies.

84. But as a man viewing his reflexion in a mirror, knows that it and the original are but one, so should he know that *this* element, is but *that* element, and that thus the world proceeds.

85. KABIR cries aloud to his fellows, ascend the sandal ridge; whether there be a road prepared or not; what matters it to me.

86. Truth, provided there be truth in the heart, is the best of all; there can be no happiness without truth, let man do as he will.

87. Let truth be your rate of interest, and fix it in your heart; a real diamond should be purchased, the mock gem is waste of capital.

88. Truth is the best of all, if it be known for truth—when truth combines with truth then a real union is effected.

89. No act of devotion can equal truth; no crime is so heinous as falsehood; in the heart where truth abides, there is my abode.

90. The net of error catches the heron; the simpleton falls into the snare: KABIR declares, that *he* will escape the toils, who has discrimination in his heart.

91. Like the harlot companion of the minstrel is life, *(Jiv)* associated with intellect, *(man)* at his command, she dances various steps, and is never separated from him.

92. This pride of intellect is manifold; now a swindler, now a thief; now a liar, now a murderer; men, sages, gods, have run after it in vain; its mansion has a hundred gates.

93. The snake of separation has attached itself to the body, and darted its fangs into the heart: into the body of the *Sád'h,* it finds no admission: prepare yourself for what may happen.

94. How is it possible to reach the city when the guide cannot point out the road: when the boat is crazy, how shall the passengers get clear of the *Ghát.*

95. When the master is blind, what is to become of the scholar: when the blind leads the blind, both will fall into the well.

96. Yet the master is helpless when the scholar is unapt: it is blowing through a *bambu*, to teach wisdom to the dull.

97. The instruction of the foolish is waste of knowledge; a *maund* of soap cannot wash charcoal white.

98. The tree bears not fruit for itself, nor for itself does the stream collect its waters: for the benefit of others alone, does the sage assume a bodily shape.

99. I have wept for mankind, but no one has wept with me; *he* will join my tears, who comprehends the word.

100. All have exclaimed, master, master, but to me this doubt arises; how can they sit down with the master, whom they do not know.

The preceding will serve as exemplifications of the compositions of this school: they are necessarily unsatisfactory, as amongst some hundreds of similar passages, the business of selection, when confined to the few admissible in this place, is unavoidably perplexing and incomplete: they are, however, sufficient for the present purpose, as the perusal of the entire work from which they have been selected, would not convey any more positive notions of the doctrines of *Kabir:* these we shall now proceed to state according to the authority of the *Suk'h Nidhán.*

The *Suk'h Nidhán* is supposed to be addressed by *Kabir* himself to *Dhermadás*, his chief pupil, and a follower of *Rámánand's* doctrines; it is said to be the work of SRUTGOPAL, the first of KABIR's disciples.

From this authority it appears, that although the *Kabir Pant'his* have withdrawn, in such a very essential point as worship, from the Hindu communion, they still preserve abundant vestiges of their primitive source; and that their notions are in substance the same as those of the Pauranic sects, especially of the Vaishnava division. They admit of but one God, the creator of the

world, and in opposition to the *Vedánta* notions of the absence of every quality and form, they assert that he has a body, formed of the five elements of matter, and that he has mind endowed with the three *Gunas*, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human natures, and can assume what particular shape he will: in all other respects he does not differ from man, and the *pure* man, the Sádh of the *Kabir* sect, is his living resemblance, and after death is his associate and equal; he is eternal, without end or beginning, as in fact is the elementary matter of which he consists, and of which all things are made residing in him before they took their present form, as the parts of the tree abide in the seed, or flesh, blood and bone, may be considered to be present in the seminal fluid: from the latter circumstance, and the identity of their essential nature, proceeds the doctrine, that God and man are not only the same, but that they are both in the same manner, every thing that lives and moves and has its being: other sects have adopted these phrases literally, but the followers of *Kabir* do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles.

The *Paramapurusha* was alone for seventy-two ages, for after the *Pauraniks* the *Kabir Pant'his* maintain successive and endless creations: he then felt a desire to renew the world, which desire became manifest in a female form,* being the *Máyá*, from whom all the mistaken notions current amongst mankind originate: with this female the *Adi Bhaváni Prakriti* or *Sakti*, the *Parama Purusha*, or first male, cohabits, and begets the Hindu triad, *Brahma*, *Vishnu* and *Siva*: he then disappears, and the lady makes advances

* These notions are common to the whole Hindu system—diversified according to the favorite object of worship, but essentially the same in all sects; we shall have occasion to discuss them more fully under the division *Sáktas*, or worshippers of SAKTI.

to her own sons: to their questions of her origin and character, she tells them, she was the bride of the first great invisible being, without shape and void, and whom she describes agreeably to the *Vedántá* notions; that she is now at liberty, and being of the same nature as themselves, is a fit associate for them: the deities hesitate, and *Vishnu*, especially putting some rather puzzling queries to *Máyá*, secured the respect of the *Kabir Pant'his*, and excited the wrath of the goddess: she appears as *Maha Máyá*, or *Durgá*, and frightens her sons into a forgetfulness of their real character, assent to her doctrines, and compliance with her desires: the result of this, is the birth of *Saraswatí*, *Lakshmí* and *Umá*, whom she weds to the three deities, and then establishing herself at *Jwálamuk'hí*, leaves the three wedded pairs to frame the universe, and give currency to the different errors of practice and belief which they have learnt from her.

It is to the falsehood of *Máyá* and her criminal conduct that the *Kabir Pant'his* perpetually allude in their works, and in consequence of the deities pinning their faith upon her sleeve, that they refuse them any sort of reverential homage: the essence of all religion is to know *Kabir* in his real form, a knowledge which those deities and their worshippers, as well as the followers of Mohommed, are all equally strange to, although the object of their religion, and of all religions is the same.

Life is the same in all beings, and when free from the vices and defects of humanity, assumes any material form it pleases: as long as it is ignorant of its source and parent, however, it is doomed to transmigration through various forms, and amongst others we have a new class of them, for it animates the planetary bodies, undergoing a fresh transfer, it is supposed, whenever a star or meteor falls: as to heaven and hell, they are the inventions of *Máyá*, and are therefore both imaginary, except that the *Swerga* of the Hindus, and *Bihisht* of the Musselmans, imply worldly luxury and sensual enjoyment, whilst

the *Narak* and *Jehannam* are those cares and pains which make a hell upon earth.

The moral code of the *Kabir Pant'his* is short, but if observed faithfully is of a rather favourable tendency. Life is the gift of God, and must not therefore be violated by his creatures; *Humanity* is, consequently, a cardinal virtue, and the shedding of blood whether of man or animal, a heinous crime. *Truth* is the other great principle of their code, as all the ills of the world, and ignorance of God, are attributable to original falsehood. *Retirement* from the world is desirable, because the passions and desires, the hopes and fears which the social state engenders, are all hostile to tranquillity and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usual sum and substance of every sect amongst the Hindus,* implicit devotion in word, act, and thought to the *Guru*, or spiritual guide: in this, however, the characteristic spirit of the *Kabir Pant'his* appears, and the pupil is enjoined to scrutinize his teacher's doctrines and acts, and to be first satisfied that he is the sage he pretends to be, before he resigns himself to his controul. This sect, indeed, is remarkably liberal in this respect, and the most frequently recurring texts of *Kabir* are those which enforce an attentive examination of the doctrine, that he offers to his disciples. The chief of each community has absolute authority over his dependants: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition: if the offender does not reform, the *Guru* refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity.

---

* The *Bhágavat* declares the Deity and *Guru* to be the same.

आचार्य्यं मां विजानीयान्नावमन्येत कर्हिचित् । नमर्त्यबुद्ध्यासूयेत सर्व्वदेवमयोगुरुः ॥

NABHAJI declares the Deity, *Guru*, worshipper, and worship, to be four names and one substance.

भक्तिभक्तभगवंत गुरु चतुर्नाम वपु ऐक ॥

The doctrine of outward conformity, and the absence of visible objects of worship have prevented this sect from spreading very generally throughout India: it is, however, very widely diffused, and as I have observed, has given rise to many others, that have borrowed its phraseology, and caught a considerable portion of its spirit: the sect itself is split into a variety of subdivisions, and there are no fewer than twelve branches of it traced up to the founder, between which a difference of opinion, as well as descent prevails: the founders of these twelve branches, and the position of their descendants, are the following:—

1. SRUTGOPAL DÁS, the author of the *Suk'h Nidhán*: his successors preside over the *Chaura* at *Benares*, the *Samádh* at *Magar*, an establishment at *Jagannát'h*, and one at *Dwáraká*.

2. *Bhago Dás*, the author of the *Bijek*, his successors reside at *Dhanauti*.

3. *Narayan Dás*, and

4. *Churáman Dás*; these two were the sons of DHERMA DÁS, a merchant of the *Kasaundhya* tribe, of the *Sri Vaishnava* sect, and one of *Kabir's* first and most important converts; his residence was at *Bandho* near *Jebbelpur*, where the *Mat'hs* of his posterity long remained: the *Mahants* were family men, thence termed *Bans Gurus*: the line of NÁRÁYAN DÁS is extinct, and the present successor of *Churáman*, being the son of a concubine, is not acknowledged as a *Mahant* by all the other branches.

5. *Jaggo Dás*, the Gaddi or Pillow at Cuttack.

6. *Jivan Dás*, the founder of the *Setnámi* sect, to whom we shall again have occasion to advert.

7. *Kamál.*—Bombay: the followers of this teacher practise the *Yoga*. *Kamal* himself, is said to have been the son of *Kabir*, but the only authority for this is a popular and proverbial phrase.*

---

* डुवा वंश कवीर का जोउपजा पुत कमाल ॥ "The Race of *Kabir* became extinct when his son KAMÁL was born," KAMÁL adopting, on principle, a life of celibacy, or being a person of worldly appetites.—ROEBUCK'S PROVERBS, 2. 1. 656.

8. *Tak Sáli.*—Baroda.

9. *Jnyáni.*—Majjhni near Sahasram.

10. *Saheb Dás.*—Cuttack: his followers have also some distinct notions, and form a sect called *Múla Pant'his.*

11. *Nityánand.*

12. *Kamal Nád:* these two settled somewhere in the Dekhin, but my imformant could not tell me exactly where. There are also some popular, and perhaps local distinctions of the sect, as *Hansa Kabiris, Dána Kabiris,* and *Mangréla Kabiris,* but in what respect, except appellation, they differ from the rest has not been ascertained.

Of these establishments the *Kabir Chaura,* at Benares, is pre-eminent in dignity, and it is constantly visited by wandering members of the sect, as well as by those of other kindred heresies: its Mahant receives and feeds these visitors whilst they stay, although the establishment has little to depend upon, except the occasional donations of its lay friends and followers. BALWANT SINH, and his successor, CHEIT SINH, were great patrons of it, and the latter granted to the *Chaura* a fixed monthly allowance. CHEIT SINH also attempted to form some estimate of the numbers of the sect, and if we may credit the result, they must be very considerable indeed, as at a grand meeting, or *Mela,* which he instituted near Benares, no fewer than 35,000 *Kabir Pant'his* of the Monastic and Mendicant class are said to have been collected. There is no doubt that the *Kabir Pant'his,* both clerical and lay, are very numerous in all the provinces of upper and central India, except, perhaps, in Bengal itself: the quaker-like spirit of the sect, their abhorrence of all violence, their regard for truth, and the inobtrusiveness of their opinions, render them very inoffensive members of the state: their mendicants also never solicit alms, and in this capacity even they are less obnoxious than the many religious vagrants, whom the rank soil of Hindu superstition and enervating operation of an Indian climate so plentifully engender.

KHAKIS.

This division of the *Vaishnavas* is generally derived, though not immediately, from RÁMÁNAND, and is undoubtedly connected in its polity, and practice, with his peculiar followers. The reputed founder is KIL, the disciple of KRISHNADÁS, whom some accounts make the disciple of ASÁNAND, the disciple of RÁMÁNAND, but the history of the *Kháki* sect is not well known, and it seems to be of modern origin, as no notice of it occurs in the *Bhakta Málá*, or in any other work that has been consulted: the sectaries, though believed to be rather numerous, appear to be either confined to a few particular districts, or to lead wholly an erratic life, in which latter character they are confounded with the class of *Bairágis:* as no written accounts have been procured, and the opportunities of obtaining oral information have been rare and imperfect, a very brief notice of this sect is all that can here be offered.

The *Khákis*, as the name implies, are distinguished from the other *Vaishnavas*, by the application of clay and ashes to their dress or persons: those who reside in fixed establishments generally dress like other *Vaishnavas*, but those who lead a wandering life, go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth, and making, in this state, an appearance very incompatible with the mild and decent character of the *Vaishnava* sects: the *Khákis* also frequently wear the *Jatá*, or braided hair, after the fashion of the votaries of *Siva*, and, in fact, it appears that this sect affords one of the many instances of the imitative spirit common amongst the Hindu polytheists, and has adopted, from the *Saivas*, some of their characteristic practices, blending them with the preferential adoration of VISHNU, as *Raghunáth* or *Ráma:* the *Khákis* also worship SITÁ, and pay particular veneration to HANUMÁN.

Many *Khákis* are established about Farakhabad, but their principal seat on this side of India is at *Hanuman Gérh*, near *Ayudhya*, in Oude: the *Samádh*

or spiritual throne of the founder, is said to be at *Jaypur*: the term *Samádh* applied to it, however, would seem to indicate their adopting a like practice with the *Jogis*, that of burying their dead, as the word is more generally used to express a tomb or mausoleum.*

MALUK DASIS.

The *Maluk Dâsis* form another subdivision of the *Rámánandi Vaishnavas*, of comparatively uncertain origin and limited importance: they are generally traced from *Rámánand* in this manner: 1. *Rámánand*, 2. *Asánand*, 3. *Krishna Dás*, 4. *Kil*, 5. *Malúk Dás*; making the last, consequently, contemporary with the author of the *Bhakta Málá*, and placing him in the reign of AKBER, or about 250 years ago.

We had occasion, in the notice taken of NÁBHÁJI, to shew that the spiritual genealogy now enumerated could scarcely be correct, for as RÁMÁNAND must have flourished prior to the year 1400, we have but three generations between him and the date even of AKBER's succession 1555, or a century and a half: it was then mentioned, however, that according to the *Bhakta Málá*, KRISHNA DÁS was not the pupil of ASÁNAND, and consequently the date of succession was not necessarily uninterrupted: we might therefore place MALÚK DÁS where there is reason to place NÁBHÁJI, about the end of AKBER's reign, as far as this genealogy is to be depended upon, but there is reason to question even its accuracy, and to bring down MALÚK DÁS to a comparatively recent period:

* The little information given in the text, was obtained from the Superior of a small, but neat establishment on the bank of the river, above *Bisránta Ghát*, at Farakhabad. The *Ghát* and *Mat'h* had been recently erected by a merchant of Lucknow: the tenants, three or four in number, were a deputation from *Ayudhya*, in Oude, and were but little acquainted with their own peculiarities, although not reluctant to communicate what they knew; other *K'hakis* encountered here were *Nágas* and *Brahmácharis*, with whom no satisfactory communication was attainable; there were other establishments, but time did not permit their being visited.

the uniform belief of his followers is indeed sufficient testimony on this head, and they are invariably agreed in making him contemporary with AURENGZEB.

The modifications of the *Vaishnava* doctrines introduced by MALÚK DÁS, appear to have been little more than the name of the teacher, and a shorter streak of red upon the forehead: in one respect indeed there is an important distinction between these and the *Rámánandi* ascetics, and the teachers of the *Malúk Dásis* appear to be of the secular order, *Grihasthas*, or house-holders, whilst the others are all cœnobites: the doctrines, however, are essentially the same: VISHNU, as RAMA, is the object of their practical adoration, and their principles partake of the spirit of quietism, which pervades these sects: their chief authority is the *Bhagavat Gita*, and they read some small Sanscrit tracts, containing the praise of *Ráma:* they have also some Hindi *Sák'his*, and *Vishnu Padas* attributed to their founder, as also a work in the same language, entitled the *Dasratan:* the followers of this sect are said to be numerous in particular districts, especially amongst the trading and servile classes, to the former of which the founder belonged.*

The principal establishment of the *Malúk Dásis* is at *Kara Manikpur*, the birth-place of the founder, and still occupied by his descendants;†

---

* A verse attributed to MALÚK DÁS is so generally current, as to have become proverbial, it is unnecessary to point out its resemblance to Christian texts अजगर करे न चाकरी पंछी करे न काम। दास मलूका यों कहे सब का दाता राम॥ The snake performs no service, the bird discharges no duty. MALÚK DÁS declares, RÁM is the giver of all.

† There is some variety in the accounts here, MAT'HURA NÁTH says, the *Tomb* is at *Kara; Purán Dás* asserts, that it is at *Jagannát'h*, and the birth-place at *Kara*—he has been at both: the establishment at *Jagannát'h* is of great repute; it is near to a *Mat'h* of KABIR PANT'HIS, and all ascetics who go to this place of pilgrimage, consider it essential to receive the *Malúk Dás ka Tukra*, from the one, and *Kabir ka Tarani*, from the other, or a piece of bread and spoonful of sour rice water. This and most of the other particulars, were procured for me from the present *Mahant*, by a young officer, LIEUT. WILTON, stationed for a short time at *Kara*.

the present *Mahant* is the eighth in descent from him: the series is thus enumerated.

1 MALÚK DÁS. 2 RÁMSANÁHI. 3 KRISHNASNÁHI. 4 THAKUR DÁS. 5 GOPÁL DÁS. 6 KUNJ BEHÁRI. 7 RAMSÁHÚ. 8 SEOPRESÁD DÁS. 9 GANGA PRESÁD DÁS, the present *Mahant*.

The *Mat'h* at *Kara*, is situated near the river, and comprises the dwellings of the *Mahant*, and at the time it was visited, of fifteen resident *Chelas*, or disciples, accommodations for numerous religious mendicants who come hither in pilgrimage, and a temple dedicated to *Rámachandra*: the *Gaddi*, or pillow of the sect, is here, and the actual pillow originally used by MALÚK DÁS, is said to be still preserved. Besides this establishment, there are six other *Mat'hs* belonging to this sect, at *Allahabad*, *Benares*, *Bindraban*, *Ayudhya*, *Lucknow*, which is modern, having been founded by *Gomati Dás*, under the patronage of *Asef al Daula*, and *Jagannát'h*, which last is of great repute as rendered sacred by the death of MALÚK DÁS.

DADU PANT'HIS.

This class is one of the indirect ramifications of the *Rámánandi* stock, and is always included amongst the *Vishnava* schisms: its founder is said to have been a pupil of one of the *Kabir Pant'hi* teachers, and to be the fifth in descent from RÁMÁNAND, according to the following genealogy:—

1 *Kabir.*	4 *Bimal.*
2 *Kamál.*	5 *Buddhan.*
3 *Jamál.*	6 *Dádu.*

The worship is addressed to *Ráma*, but it is restricted to the *Japa*, or repetition of his name, and the *Ráma* intended is the deity, as negatively described in the *Vedánta* theology: temples and images are prohibited.

Dádu was a cotton cleaner by profession: he was born at *Ahmedabad*, but in his twelfth year removed to *Sambher*, in Ajmer: he thence travelled to *Kalyánpur*, and next removed to *Naraina*, in his thirty-seventh year, a place four cos from *Sambher*, and twenty from *Jaypur*. When here, he was admonished, by a voice from heaven, to addict himself to a religious life, and he accordingly retired to *Baherana* mountain, five cos from *Naraina*, where, after some time, he disappeared, and no traces of him could be found. His followers believe he was absorbed into the deity. If the list of his religious descent be accurate, he flourished about the year 1600, at the end of *Akber's* reign, or in the beginning of that of *Jehangir*. The followers of *Dádu* wear no peculiar frontal mark nor *Málá*, but carry a rosary, and are further distinguished by a peculiar sort of cap, a round white cap, according to some, but according to others, one with four corners, and a flap hanging down behind; which it is essential that each man should manufacture for himself.

The *Dádu Pant'his* are of three classes: the *Viraktas*, who are religious characters, who go bare-headed, and have but one garment and one water pot. The *Nágas*, who carry arms, which they are willing to exercise for hire, and, amongst the Hindu princes, they have been considered as good soldiers. The third class is that of the *Bister Dhárís*, who follow the occupations of ordinary life. A further sub-division exists in this sect, and the chief branches again form fifty-two divisions, or *Thambas*, the peculiarities of which have not been ascertained. The *Dádu Pant'his* burn their dead at dawn, but their religious members not unfrequently enjoin, that their bodies, after death, shall be thrown into some field, or some wilderness, to be devoured by the beasts and birds of prey, as they say, that in a funeral pile insect life is apt to be destroyed.

The *Dádu Pant'his* are said to be very numerous in *Marwar* and *Ajmer*: of the *Nága* class alone, the Raja of *Jaypur* is reported to entertain as soldiers

more than ten thousand : the chief place of worship is at *Naraina*, where the bed of *Dâdu*, and the collection of the texts of the sect are preserved and worshipped : a small building on the hill, marks the place of his disappearance—a *Mela*, or fair, is held annually, from the day of new moon to that of full moon in Phalgun, (Feb.—March) at *Naraina*. The tenets of the sect are contained in several *Bhâsha* works, in which it is said a vast number of passages from the *Kabir* writings are inserted, and the general character of which is certainly of a similar nature.* The *Dâdu Pant'his* maintain a friendly intercourse with the followers of Kabir, and are frequent visitors at the *Chaura*.

RAI DASIS.

Rái Dás was another of Rámánand's disciples, who founded a sect, confined, however, it is said, to those of his own caste, the *Chamârs*, or workers in hides and in leather, and amongst the very lowest of the Hindu mixed tribes: this circumstance renders it difficult, if not impossible to ascertain whether the sect still exists: the founder must once have enjoyed some celebrity, as some of his works are included in the *Adi Grant'h* of the Sikhs ; he is there named Ravi Dása, which is the Sanscrit form of his name : some of his compositions also form part of the collection of hymns and prayers used by that sect at Benares : there appears to be but little known of him of any authentic character, and we must be contented with the authority of the *Bhakta Málá*, where he makes a rather important figure : the legend is as follows :—

* I had prepared a list of the contents of one of their manuals, and a translation of a few passages, but the Manuscript has been mislaid. The work was lent me for a short time by one of the sect, who would on no account part with it. The above notice was taken partly from a statement in Hindi, procured at *Naraina* by Lieut. Col. Smith, and partly from verbal information obtained at Benares. *Dádu* is not mentioned in the *Bhakta Málá*, but there is some account of him in the *Dabistan*.

One of RÁMÁNAND's pupils was a *Brahmáchári*, whose daily duty it was to provide the offering presented to the deity: on one of these occasions, the offering consisted of grain, which the pupil had received as alms from a shop-keeper, who supplied chiefly the butchers with articles of food, and his donation was, consequently, impure: when RÁMÁNAND, in the course of his devotions, attempted to fix his mind upon the divinity, he found the task impracticable, and suspecting that some defect in the offering occasioned such an erratic imagination, he enquired whence it had been obtained: on being informed, he exclaimed, *Há Chamár*, and the *Brahmáchári* soon afterwards dying, was born again as RAI DÁS, the son of a worker in hides and leather.

The infant RAI DÁS retained the impression left upon his mind by his old master's anger, and refused to take any nourishment: the parents, in great affliction, applied to RÁMÁNAND, who, by order of the deity, visited the child, and recognising the person at once, whispered into his ear the initiating *Mantra*: the effect was instantaneous; the child immediately accepted the breast, and throve, and grew up a pious votary of RÁMA.

For some time the profits of his trade maintained RAI DÁS, and left him something to divide amongst the devout; but a season of scarcity supervening, reduced him to great distress, when *Bhagaván*, in the semblance of a *Vaishnava*, brought him a piece of the Philosopher's stone, and shewing him its virtue, made him a present of it. RAI DÁS paid little regard to the donation, replying to the effect of the following *Pada*, as since versified by *Súr Dás*.

Pada. "A great treasure is the name of HARI to his people: it multiplieth day by day, nor doth expenditure diminish it: it abideth securely in the mansion, and neither by night nor by day, can any thief steal it. The Lord is the wealth of *Súr Dás*, what need hath he of a stone."

The miraculous stone was thrown aside, and when, thirteen months afterwards, *Vishnu* again visited his votary, he found no use had been made of it: as this expedient had failed, the deity scattered gold coin in places where RAI DÁS could not avoid finding it: the discovery of this treasure filled the poor Currier with alarm, to pacify which *Krishna* appeared to him, in a dream, and desired him to apply the money either to his own use or that of the deity, and thus authorised, RAI DÁS erected a temple, of which he constituted himself the high priest, and acquired great celebrity in his new character.

The reputation of RAI DÁS was further extended by its attracting a persecution, purposely excited by *Vishnu* to do honour to his worshipper, the deity well knowing that the enmity of the malignant is the most effective instrument for setting open to the world, the retired glory of the pious: he therefore inspired the Brahmans to complain thus to the king.

Sloka (Sanscrit stanza). "Where things profane are reverenced, where sacred things are profanely administered, there three calamities will be felt, famine, death, and fear."

A *Chamár*, oh king, ministers to the *Sálagrám*, and poisons the town with his *Prasád*;* men and women, every one will become an outcast; banish him to preserve the honour of your people.

The king accordingly sent for the culprit, and ordered him to resign the sacred stone. RAI DÁS expressed his readiness to do so, and only requested

---

* The *Prasad* is any article of food that has been consecrated by previous presentation to an idol, after which it is distributed amongst the worshippers on the spot, or sent to persons of consequence at their own houses.

the *Raja's* presence at his delivery of it to the *Brahmans*, as, he said, if after being given to them it should return to him, they would accuse him of stealing it. The *Raja* assenting, the *Sálagrám* was brought, and placed on a cushion in the assembly. The Brahmans were desired to remove it but attempted to take it away in vain: they repeated hymns and charms, and read the *Vedas*, but the stone was immoveable. RAI DÁS then addressed it with this *Pada*:—

Pada. "Lord of Lords, thou art my refuge, the root of Supreme happiness art thou, to whom there is none equal: behold me at thy feet: in various wombs have I abided, and from the fear of death have I not been delivered. I have been plunged in the deceits of sense, of passion, and illusion; but now let my trust in thy name dispel apprehension of the future, and teach me to place no reliance on what the world deems virtue. Accept, oh God, the devotions of thy slave RAI DÁS, and be thou glorified as the Purifier of the sinful.

The saint had scarcely finished, when the *Sálagrám* and cushion flew into his arms, and the king, satisfied of his holy pretensions, commanded the Brahmans to desist from their opposition. Amongst the disciples of RAI DÁS was JHALI, the *Rani* of Chitore: her adopting a *Chamár*, as her spiritual preceptor, excited a general commotion amongst the Brahmans of her state, and, alarmed for her personal safety, she wrote to RAI DÁS to request his counsel and aid. He repaired to her, and desired her to invite the Brahmans to a solemn feast: they accepted the invitation, and sat down to the meal provided for them, when between every two Brahmans, there appeared a RAI DÁS. This miraculous multiplication of himself had the desired effect, and from being his enemies and revilers, they became his disciples.

Such are the legends of *Bhakta Málá*, and whatever we may think of their veracity, their tenor, representing an individual of the most abject class, an absolute outcast in Hindu estimation, as a teacher and a saint, is not without interest and instruction.

SENA PANT'HIS.

SENÁ, the barber, was the third of *Rámánand's* disciples, who established a separate schism; the name of which, and of its founder, are possibly all that now remain of it. SENÁ and his descendants were, for sometime, however, the family *Gurus* of the Rajas of *Bandhogerh*, and thence enjoyed considerable authority and reputation: the origin of this connexion is the subject of a ludicrous legend in the *Bhakta Málá.*

SENÁ, the barber of the Raja of *Bandhogerh*, was a devout worshipper of VISHNU, and a constant frequenter of the meetings of the pious: on one of these occasions, he suffered the time to pass unheeded, when he ought to have been officiating in his tonsosial capacity, and VISHNU, who noticed the circumstance, and knew the cause, was alarmed for his votary's personal integrity. The god, therefore, charitably assumed the figure of SENÁ, and equipping himself suitably, waited on the Raja, and performed the functions of the barber, much to the Raja's satisfaction, and without detection, although, the prince perceived an unusual fragrance about his barber's person, the ambrosial odour that indicated present deity, which he supposed to impregnate the oil used in lubricating his royal limbs. The pretended barber had scarcely departed, when the real one appeared, and stammered out his excuses: his astonishment and the Raja's were alike, but the discernment of the latter was more acute, for he immediately comprehended the whole business, fell at his barber's feet, and elected for his spiritual guide, an individual so pre-eminently distinguished by the favour and protection of the deity.

RUDRA SAMPRADAYIS, OR

Vallabhácháris.

The sects of *Vaishnavas* we have hitherto noticed, are chiefly confined to professed ascetics, and to a few families originally from the south and west

of India, or as in the case of the *Rámáwats* and *Kabir Panthis*, to such amongst the mass of society, as are of a bold and curious spirit; but the opulent and luxurious amongst the men, and by far the greater portion of the women, attach themselves to the worship of KRISHṆA and his mistress RÁDHÁ, either singly, or conjointly, as in the case of VISHNU and LAKSHMI, amongst the *Ramánujas*, and SITÁ and RÁM, amongst the *Rámáwats*. There is, however, another form, which is perhaps more popular still, although much interwoven with the others. This is the BÁLA GOPÁLA, the infant KRISHNA, the worship of whom is very widely diffused amongst all ranks of Indian society, and which originated with the founder of the *Rudra Sampradáyi* sect, VALLABHA ACHÁRYA; it is, perhaps, better known, however, from the title of its teachers, as the religion of the *Gokulast'ha Gosains*.

The original teacher of the philosophical tenets of this sect, is said to have been VISHNU SWÁMI, a commentator on the texts of the *Védas*, who, however, admitted disciples from the Brahmanical cast only, and considered the state of the *Sanyási*, or ascetic, as essential to the communication of his doctrines. He was succeeded by JNYÁNA DEVA, who was followed by NÁMA DEVA and TRILOCHANA, and they, although whether immediately or not does not appear, by VALLABHA SWÁMI, the son of LAKSHMANA BHATT, a *Tailinga* Brahman: this *Sanyási* taught early in the sixteenth century: he resided originally at *Gokul*, a village on the left bank of the Jumna, about three cos to the east of Mathura: after remaining here sometime, he travelled through India as a pilgrim, and amongst other places he visited, according to the *Bhakta Málá*, the court of KRISHNA DEVA, king of *Vijayanagar*, apparently the same as KRISHNA RAYALU, who reigned about the year 1520, where he overcame the *Smárta* Brahmans in a controversy, and was elected by the *Vaishnavas*, as their chief, with the title of *Achárj*: hence he travelled to *Ujayin*, and took up his abode under a *Pipal* tree, on the banks of the *Sipra*, said to be still in existence, and designated as his *Beit'hek*, or station. Besides

this, we find traces of him in other places. There is a *Beit'hek* of his amongst the *Ghats* of *Muttra*, and about two miles from the fort of *Chunar*, is a place called his well, *Áchárj kuän*, comprising a temple and *Mat'h*, in the court yard of which is the *well* in question; the saint is said to have resided here sometime. After this peregrination, VALLABHA returned to *Vrindavan*, where, as a reward for his fatigues and his faith, he was honoured by a visit from KRISHNA in person, who enjoined him to introduce the worship of *Bálagopál*, or *Gopál Lál*, and founded the faith which at present exists in so flourishing a condition. VALLABHA is supposed to have closed his carrier in a miracle: he had finally settled at *Jét'han Ber*, at Benares, near which a *Mat'h* still subsists, but at length, having accomplished his mission, he is said to have entered the *Ganges* at *Hanumán Ghát*, when, stooping into the water, he disappeared: a brilliant flame arose from the spot, and, in the presence of a host of spectators, he ascended to heaven, and was lost in the firmament.

The worship of KRISHNA as one with VISHNU, and the universe, dates evidently from the *Mahábhárat*,* and his more juvenile forms are brought pre-eminently to notice in the account of his infancy, contained in the *Bhágavat*,† but neither of these works discriminates him from VISHNU, nor do they recommend his infantine or adolescent state to particular veneration. At the same time some hints may have been derived from them, for the institution of this division of the HINDU faith.‡ In claiming, however, supremacy for

---

* The well known passage in the *Bhágavad Gitá*, in which ARJUNA sees the universe in the mouth of KRISHNA, establishes this identity.

† Particularly in the tenth book, which is appropriated to the life of KRISHNA. The same subject occupies a considerable portion of the *Hari Bans* section of the *Mahábhárat*, of the *Pátála* section of the *Padma Purána*, the sixth section of the *Vishnu Purána*, and the whole of the *Adi Upapurána*.

‡ Thus in the *Vana Parva* of the *Mahábhárat*; MÁRKANDEYA MUNI, at the time of a minor destruction of the world, sees, "amidst the waters, an Indian Fig tree of vast size, on a principal

KRISHNA, the *Brahma Vaivertta Purâna* is most decided, and this work places KRISHNA in a heaven, and society exclusively his own, and derives from him all the objects of existence.

According to this authority, the residence of KRISHNA is denominated *Goloka;* it is far above the three worlds, and has, at five hundred millions of Yojanas below it, the separate *Lokas* of VISHNU and SIVA, *Vaikuntha*, and *Kailás*. This region is indestructible, whilst all else is subject to annihilation, and in the centre of it abides KRISHNA, of the colour of a dark cloud, in the bloom of youth, clad in yellow raiment, splendidly adorned with celestial gems, and holding a flute. He is exempt from *Máyá*, or delusion, and all qualities, eternal, alone, and the *Paramâtmá*, or supreme soul of the world.

KRISHNA being alone in the *Goloka*, and meditating on the waste of creation; gave origin to a being of a female form endowed with the three *Gunas*, and thence the primary agent in creation. This was *Prakriti*, or *Máyá*, and the system so far corresponds with that of the other Vaishnavas, and of the Puránas generally speaking. They having adopted, in fact, the *Sánkhya* system, interweaving with it their peculiar sectarial notions.

---

branch of which was a bed ornamented with divine coverings, on which lay a child with a countenance like the moon." The saint, though acquainted with the past, present, and future, cannot recognise the child, who therefore appears of the hue, and with the symbols of KRISHNA, and desires the sage to rest within his substance from his weary wanderings over the submerged world.

In the *Bhágavat* it is stated, that when first born, VASUDEVA beheld the child of the hue of a cloud, with four arms, dressed in a yellow garb, and bearing the weapons, the jewels and the diadem of VISHNU.

तमद्भुतं बालकमंबुजेक्षणं चतुर्भुजं शंखगदाद्युदायुधं श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं
पीतांबरं सांद्रपयोदसौभगं । महार्हवैदूर्यकिरीटकुंडलत्विषापरिष्वक्तसहस्रकुंतलं
उद्दामकाञ्चीगदकंकनादिभिर्विरोचमानं वसुदेव ऐक्षत ॥

and the same work describes YASODÁ, his adoptive mother, as seeing the universe in the mouth of the child.

Crude matter, and the five elements, are also made to issue from KRISHNA, and then all the divine beings. NÁRÁYANA, or VISHNU proceeds from his right side, MAHÁDEVA from his left, BRAHMÁ from his hand, DHARMA from his breath, SARASWATÍ from his mouth, LAKSHMÍ from his mind, DURGÁ from his understanding, RÁDHÁ from his left side. Three hundred millions of *Gopis*, or female companions of RÁDHÁ, exude from the pores of her skin, and a like number of *Gopas*, or companions of KRISHNA, from the pores of his skin: the very cows and their calves, properly the tenants of *Goloka*, but destined to inhabit the Groves of *Vrindavan*, are produced from the same exalted source.

In this description of creation, however, the deity is still spoken of as a young man, and the *Purána* therefore affords only indirect authority in the marvels it narrates of his infancy, for the worship of the child. Considering, however, that in this, or in any other capacity, the acts of the divinity are his *Lílá*, or sport, there is no essential difference between those who worship him either as a boy or as a man, and any of his forms may be adored by this class of *Vaishnavas*, and all his principal shrines are to them equally objects of pilgrimage. As the elements and chief agents of creation are thus said to proceed from the person of KRISHNA, it may be inferred that the followers of this creed adopt the principles of the *Vedánta* philosophy, and consider the material world as one in substance, although in an illusory manner with the supreme. Life is also identified with spirit, according to the authority of a popular work.* None of the philosophical writings of the chief teachers of this system have been met with.

---

* According to the *Várttá*, VALLABHA advocated this doctrine with some reluctance, by the especial injunction of the juvenile *Krishna*.

तव श्री आचार्य्य जी ने कही। जो तुम जीव को स्वभाव जानती हो दोष वंत है। तो तुम सो सम्बन्ध कैसे होय। तब श्री आचार्य्य जी सो श्री ठाकुर जी कहे। जो तुम जीव को ब्रह्म सम्बन्ध करो हों तिन को अङ्गीकार करोंगो॥

"Then *Achárj Ji* said, you know the nature of Life, it is full of defects, how can it be

Amongst other articles of the new creed, VALLABHA introduced one, which is rather singular for a Hindu religious innovator or reformer: he taught, that privation formed no part of sanctity, and that it was the duty of the teachers and his disciples to worship their deity, not in nudity and hunger, but in costly apparel and choice food, not in solitude and mortification, but in the pleasures of society, and the enjoyment of the world. The *Gosains*, or teachers, are almost always family men, as was the founder VALLABHA, for after he had shaken off the restrictions of the monastic order to which he originally belonged, he married, by the particular order, it is said, of his new god. The *Gosains* are always clothed with the best raiment, and fed with the daintiest viands by their followers, over whom they have unlimited influence: part of the connexion between the *Guru* and teacher, being the three-fold *Samarpan*, or consignment of *Tan*, *Man*, and *Dhan*, body, mind, and wealth, to the spiritual guide. The followers of the order are especially numerous amongst the mercantile community, and the *Gosains* themselves are often largely engaged, also, in maintaining a connexion amongst the commercial establishments of remote parts of the country, as they are constantly travelling over India, under pretence of pilgrimage, to the sacred shrines of the sect, and notoriously reconcile, upon these occasions, the profits of trade, with the benefits of devotion: as religious travellers, however, this union of objects renders them more respectable than the vagrants of any other sect.

The practices of the sect are of a similar character with those of other regular worshippers: their temples and houses have images of GOPÁL, of KRISHNA and RÁDHÁ, and other divine forms connected with this incarnation, of metal chiefly, and not unfrequently of gold: the image of KRISHNA represents a chubby boy, of the dark hue of which VISHNU is always represented: it is richly decorated and sedulously attended; receiving eight times a day the

---

combined with you: to which *Srí Thakur jí* (KRISHNA) replied; Do you unite *Brahme* and *Life* in what way you will, I shall concur, and thence all its defects will be removed."

homage of the votaries. These occasions take place at fixed periods and for certain purposes, and at all other seasons, and for any other object, except at stated and periodical festivals, the temples are closed and the deity invisible: the eight daily cerèmonials are the following:—

1. *Mangala;* the morning levee: the image being washed and dressed, is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat, about half an hour after sun-rise: slight refreshments are then presented to it, with betel and *Pan:* lamps are generally kept burning during this ceremony.

2. *Sringára;* the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court: this takes place about an hour and a half after the preceding, or when four *Gheris* of the day have elapsed.

3. *Gwala;* the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd; this ceremony is held about forty-eight minutes after the last, or when six *Gheris* have passed.

4. *Rája Bhóga;* held at mid-day, when KRISHNA is supposed to come in from the pastures, and dine: all sorts of delicacies are placed before the image, and both those, and other articles of food dressed by the ministers of the temple, are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence.

5. *Utthápan;* the calling up; the summoning of the god from his siesta: this takes place at six *Gheris*, or between two and three hours before sun-set.

6. *Bhóga;* the afternoon meal, about half an hour after the preceding.

7. *Sandhya;* about sun-set, the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied.

8. *Sayan;* retiring to repose; the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betel box and its appurtenances, are left near it, when the votaries retire, and the temple is shut till the ensuing morning.

Upon all these occasions the ceremony is much the same, consisting in little more than the presentation of flowers, perfumes, and food by the priests and votaries; and the repetition, chiefly by the former, of Sanscrit stanzas in praise of KRISHNA, interspersed with a variety of prostrations and obeisances. There is no established ritual, indeed, in the Hindu religion, for general use, nor any prescribed form of public adoration.

Besides the diurnal ceremonials described, there are several annual festivals of great repute observed throughout India: of these, in Bengal and Orissa, the *Rath Játra*, or procession of JAGANNAT'H in his car, is the most celebrated, but it is rarely held in upper India, and then only by natives of Bengal, established in the provinces: the most popular festival at Benares, and generally to the westward, is the *Janamashtamí*, the nativity of KRISHNA, on the eighth day of *Bhádra*. (August*) Another is the *Rás Yátra*, or annual

---

* Great difference of practice prevails on occasion of this observance. KRISHNA was born on the eighth lunar day of the waning moon of *Bhádra*, at midnight, upon the moon's entrance into *Rohiní*, in commemoration of which a fast is to be held on the day preceding his birth, terminating, as usual, in a feast; but the day of his birth is variously determinable, according to the adoption of the civil, the lunar, or lunar-sydereal computations, and it rarely happens that the eighth lunation comprises the same combination of hours and planetary positions, as occurred at KRISHNA'S birth. Under these circumstances, the followers of the *Smriti*, with the *Saivas* and *Sáktas*, commence their fast with the commencement of the lunation, whenever that takes place; the *Rámánujas* and *Mádhwas*, observe such part of the eighth day of the moon's age as includes sun rise, and forms the eighth day of the calendar, or civil day, whilst some of the *Rámánujas*, and the *Nimáwats* regulate the duration of their fast by the moon's passage through the asterism *Rohiní*. The consequence is, that the *Smartas* often fast on the 7th, one set of *Vaishnavas* on the 8th, and another on the 9th, whilst those who affect great sanctity, sometimes go thirty hours without food; an extract from last year's calendar will very well exemplify these distinctions.

3rd Bhádra, 17th August 1825, Tuesday, Saptamí, 10 Dandas 17 Palas. The Janmáshtamí Vrata and a Fast.

4th Bhádra, 18th August, Wednesday, Ashtamí 9 Dandas 18 Palas. Fast according to the Vaishnavas of Vruj.

5th Bhádra, 19 August, Thursday, Navamí, 7 Dandas, 4 Palas. Rohiní Naksshatra, till 10 Dandas, 52 Palas, at which hour *Párana*, the end of the fast.

commemoration of the dance of the frolicksome deity with the sixteen GOPIS. This last is a very popular festival, and not an uninteresting one: vast crowds, clad in their best attire, collecting in some open place in the vicinity of the town, and celebrating the event with music, singing, and dramatic representations of KRISHNA's sports: all the public singers and dancers lend their services on this occasion, and trust for a remuneration to the gratuities of the spectators: at Benares, the *Rás Yátra* is celebrated at the village of *Sivapur*, and the chief dancers and musicians, ranging themselves under the banners of the most celebrated of the profession, go out in formal procession: tents, huts, and booths are erected, swings and round-abouts form a favourite amusement of the crowd, and sweetmeats and fruits are displayed in tempting profusion: the whole has the character of a crowded fair in Europe, and presents, in an immense concourse of people, an endless variety of rich costume, and an infinite diversity of picturesque accompaniment, a most lively

---

Now the 3d day of the *Solar Bhádra* was the 7th of the *Lunar* Month, but it comprised little more than ten *Dandas* or four hours of that lunation: as it included sun-rise, however, it was the 7th of the calendar, or *civil* day. The eighth *Tithi*, or lunation, therefore, began about that time, or four hours after sun-rise, and the *Smártas*, *Saivas*, and *Sáktas*, observed the fast on that day; they began with sun-rise, however, as there is a specific rule for the *Sankalpa*, or pledge, to perform the usual rite at dawn. This *Ashtamí* comprised midnight, and was the more sacred on that account.

The 4th of *Bhádra* was the *Ashtamí*, or eighth of the *Vaishnavas*, although the lunation only extended to 9 *Dandas*, or less than four hours after sun-rise, but they are particularly enjoined to avoid the *Saptamí*, or the *Ashtamí* conjoined with it, and therefore they could not commence their fast earlier, although they lost thereby the midnight of the eighth lunation, which they were, consequently, compelled to extend into the night of the ninth. They fasted till the next morning, unless they chose to eat after midnight, which, on this occasion, is allowable.

The 5th of *Bhádra* was the *Navamí*, or ninth of the calendar, but it included a portion of the moon's passage through *Rohiní*, and the strict *Vaishnavas* of the different sects should not have performed the *Párana*, the close of the fast, earlier, or before 10 Dandas and 52 Palas after sun-rise, or about nine o'clock. Those *Vaishnavas*, however, who wholly regulate their observance by the Asterism, and referring also to the necessity of commencing it with sun-rise, would only have begun their fast on the calendar *Navamí*, and have held the *Párana* on Friday the 10th, the third day after the proper birth-day of their deity.

and splendid scene. The same festival is held from the tenth day of the light half of *Kuär* (Septr. Octr.), to the day of the full moon, at *Bindraban*, where a stone plat-form, or stage, has been built for the exhibition of the mimic dance, in a square near the river side. Besides their public demonstrations of respect, pictures and images of GOPÁLA are kept in the houses of the members of the sect, who, before they sit down to any of their meals, take care to offer a portion to the idol. Those of the disciples who have performed the triple *Samarpana*, eat only from the hands of each other; and the wife or child that has not exhibited the same mark of devotion to the *Guru*, can neither cook for such a disciple, nor eat in his society.

The mark on the forehead consists of two red perpendicular lines, meeting in a semicircle at the root of the nose, and having a round spot of red between them. The *Bhaktas* have the same marks as the *Sri Vaishnavas* on the breasts and arms, and some also make the central spot on the forehead with a black earth, called *Syámabandi*, or any black metallic substance: the necklace and rosary, are made of the stalk of the *Tulasí*. The salutations amongst them are, *Srikrishna* and *Jaya Gopál*.

The great authority of the sect is the *Bhágavat*, as explained in the *Subodhiní*, or Commentary of VALLABHÁCHÁRYA: he is the author also of a *Bháshya* on part of VYÁSA's *Sútras*, and of other Sanscrit works, as the *Siddhánta Rahasya*, *Bhágavat Lílá Rahasya*, and *Ekánta Rahasya*; these, however, are only for the learned, and are now very rare. Amongst the votaries in general, various works upon the history of KRISHNA are current, but the most popular are the *Vishnu Padas*, stanzas in *Bhásha*, in praise of VISHNU, attributed to VALLABHA himself; the *Bruj Bilas*, a *Bhákha* poem of some length, descriptive of KRISHNA's life, during his residence at *Vrindaban*, by BRUJ BÁSI DÁS; the *Ash'ta Chháp*, an account of VALLABHA's eight chief disciples, and the *Vártá*, or *Bártá*, a collection in *Hindustani* of marvellous

and insipid anecdotes of VALLABHA and his primitive followers, amounting to the number of eighty-four, and including persons of both sexes, and every class of Hindus. The *Bhakta Málá* also contains a variety of legends regarding the different teachers of this sect, but it is less a text book with this sect than any other class of *Vaishnavas*, as the *Bártá* occupies its place amongst the worshippers of *Gopál*. The following are specimens of this work, and by no means the most unfavourable :—

DÁMODAR DÁS, of *Kanoj*, was a disciple of SRÍ ACHÁRYA, (VALLÁBHÁCHARYA.) Like the rest of the members of this sect, he had an image of KRISHNA in his house. One day it was exceedingly hot, and when night came, *Srí Thákur jí* (the image,) woke the maid servant, and desired her to open the doors of his chamber, as it was very warm. She obeyed, and taking a *pankha*, fanned him—Early in the morning, DÁMODAR DÁS observed the doors of the chamber open, and enquired how this had happened: the girl mentioned the circumstance, but her master was much vexed that she had done this, and that *Srí Thákur jí* had not called him to do it. *Srí Thákur jí* knowing his thoughts, said; I told her to open the doors, why are you displeased with her; you shut me up here in a close room, and go to sleep yourself on an open and cool terrace. Then DÁMODAR DÁS made a vow, and said, I will not taste consecrated food until I have built a new temple, but his wife advised him, and urged, this is not a business of five or six days, why go without the consecrated food so long. Then he said, I will not partake of the consecrated sweetmeats, I will only eat the fruits, and so he did, and the temple was compleated, and *Srí Thákur jí* was enshrined in it, and DÁMODAR DÁS distributed food to the *Vaishnavas*, and they partook thereof.

Srí Thákur jí had a faithful worshipper in a Mahratta lady, whom, with the frolicsomeness of boyhood, he delighted to teaze. One day, a woman selling vegetables having passed without the *Bai* noticing her, *Srí Thákur jí* said to her, will you not buy any vegetables for me to-day; she replied, whenever any one selling them comes this way, I will buy some; to which he answered, one has just now passed. The *Bai* replied; no matter, if one has gone by, another will presently be here: but this did not satisfy the little deity, who leaping from his pedestal, ran after the woman, brought her back, and, after haggling for the price with her himself, made his protectress purchase what he selected.

As RÁNÁVYÁS and JAGANNÁTH, two of VALLABHÁCHÁRYA's disciples, were bathing, a woman of the *Rajput* caste came down to the river to burn herself with her husband; on which JAGANNÁTH said to his companion, what is the fashion of a woman becoming a *Sati*. RÁNÁVYÁS shook his head, and said, the fruitless union of beauty with a dead body. The *Rajputani* observing RÁNÁVYÁS shake his head, her purpose at that moment was changed, and she did not become a *Sati*, on which her kindred were much pleased. Some time afterwards, meeting with the two disciples, the *Rajputani* told them of the effect of their former interview, and begged to know what had passed between them. RÁNÁVYÁS being satisfied, that the compassion of *Srí Achárj* was extended to her, repeated what he had said to JAGANNÁTH, and his regret that her charms should not be devoted to the service of *Srí Thákur ji*, rather than be thrown away upon a dead body. The *Rajputani* enquired how the service of *Thákur ji* was to be performed, on which RÁNÁVYÁS, after making her bathe, communicated to her the initiating prayer, and she thenceforth performed the menial service of the deity, washing his garments, bringing him water, and discharging other similar duties in the dwelling of RÁNÁVYÁS, with entire and fervent devotion, on which account, she obtained the esteem of *Srí Achárj*, and the favour of the deity.

RÁM DÁS was married in his youth, but adopting ascetic principles, he refused to take his wife home: at last, his father-in-law left his daughter in her husband's dwelling, but RÁM DÁS would have nothing to say to her, and set off on a pilgrimage to *Dwáraká*: his wife followed him, but he threw stones at her, and she was compelled to remain at a distance from him. At noon, he halted and bathed the god, and prepared his food, and presented it, and then took the *Prasád* and put it in a vessel, and fed upon what remained, but it was to no purpose, and he was still hungry. Thus passed two or three days, when RANACHHOR appeared to him in a dream, and asked him why he thus ill-treated his wife. He said, he was *Virakta*, (a cœnobite), and what did he want with a wife. Then RANACHHOR asked him, why he had married, and assured him that such an unsocial spirit was not agreeable to *Srí Achárya*, and desired him to take his wife unto him; for RANACHHOR could not bear the distress of the poor woman, as he has a gentle heart, and his nature has been imparted to the *Achárya* and his disciples. When morning came, RÁM DÁS called to his wife, and suffered her to accompany him, by which she was made happy. When the time for preparing their food arrived, RÁM DÁS prepared it himself, and after presenting the portion to the image, gave a part of it to his wife. After a few days, RANACHHOR again appeared, and asked him,

why he did not allow his wife to cook, to which RÁM DÁS replied, that she had not received the initiating name from *Srí Achárya*, and was, therefore, unfit to prepare his food. RANACHHOR, therefore, directed him to communicate the *Nám* (*the* name) to his wife, and after returning to the *Achárya*, get him to repeat it. Accordingly, RÁM DÁS initiated his wife, and this being confirmed by the *Achárya*, she also became his disciple, and, with her husband, assiduously worshipped *Srí Thákur ji*.

VALLABHA was succeeded by his son VITTALA NÁTH, known amongst the sect by the appellation of *Sri Gosain Jí*, VALLABHA'S designation being *Sri Achárj Jí*. VITTALA NÁT'H, again, had seven sons, GIRDHARI RAI, GOVIND RAI, BÁLA KRISHNA, GOKUL NÁT'H, RAGHUNÁTH, YADUNÁT'H, and GHANASSYÁMA; these were all teachers, and their followers, although in all essential points the same, form as many different communities. Those of GOKULNÁT'H, indeed, are peculiarly separate from the rest, looking upon their own *Gosains* as the only legitimate teachers of the faith, and withholding all sort of reverence from the persons and *Mat'hs* of the successors of his brethren: an exclusive preference that does not prevail amongst the other divisions of the faith, who do homage to all the descendants of all VITTALA NÁT'H'S sons.

The worshippers of this sect are very numerous and opulent, the merchants and bankers, especially those from Guzrat and Malwa, belonging to it: their temples and establishments are numerous all over India, but particularly at Mathura and Bindraban, the latter of which alone is said to contain many hundreds, amongst which are three of great opulence. In Benares are two temples of great repute and wealth, one sacred to *Lál jí*, and the other to *Purushottama jí*.* *Jagannát'h* and *Dwáraká*, are also particularly venerated by this sect, but the most celebrated of all the *Gosain* establishments is at *Sri Nát'h Dwár*, in Ajmer. The image at this shrine is said to have transported

* Many of the bankers of this city, it is said, pay to one or other of the temples a tax of one-fourth of an *ana*, on every bill of exchange, and the cloth merchants, half an *ana* on all sales.

itself thither from *Mathurâ*, when *Aurengzeb* ordered the temple it was there placed in to be destroyed—The present shrine is modern, but richly endowed, and the high priest, a descendant of GOKUL NÁT'H, a man of great wealth and importance.* It is a matter of obligation with the members of this sect to visit *Srì Nát'h Dwár*, at least once in their lives; they receive there a certificate to that effect, issued by the head *Gosain*, and, in return, contribute according to their means to the enriching of the establishment: it is not an uncurious feature in the notions of this sect, that the veneration paid to their *Gosains* is paid solely to their descent, and unconnected with any idea of their sanctity or learning; they are not unfrequently destitute of all pretensions to individual respectability, but they not the less enjoy the homage of their followers; the present chief, at *Srináth Dwár*, is said not to understand the certificate he signs.

MIRA BAIS.

These may be considered as forming a subdivision of the preceding, rather than a distinct sect, although, in the adoption of a new leader, and the worship of KRISHNA under a peculiar form, they differ essentially from the followers of VALLABHA: at the same time, it is chiefly amongst those sectarians, that MÍRÁ BAI and her deity, RANACH'HOR, are held in high veneration, and, except in the west of India, it does not appear that she has many immediate and exclusive adherents.

MÍRÁ BÁI is the heroine of a prolix legend in the *Bhakta Málá*, which is a

* Every temple is said to have three places of offering; the image, the pillow of the founder, and a box for *Sri Nát'h Dwár*.

proof at least of her popularity: as the author of sacred poems addressed to the deity, as *Vishnu*, she also enjoys a classical celebrity, and some of her odes are to be found in the collections which constitute the ritual of the deistical sects, especially those of *Nának* and *Kabir*: according to the authority cited, she flourished in the time of *Akbar*, who was induced, by her reputation, to pay her a visit, accompanied by the famous musician *Tán Sen*, and it is said, that they both acknowledged the justice of her claim to celebrity.

Míráí was the daughter of a petty Raja, the sovereign of a place called *Mertá*; she was married to the *Rána* of *Udayapur*, but soon after being taken home by him, quarrelled with her mother-in-law, a worshipper of *Devi*, respecting compliance with the family adoration of that goddess, and was, in consequence of her persevering refusal to desert the worship of Krishna, expelled the *Rana's* bed and palace: she appears to have been treated, however, with consideration, and to have been allowed an independant establishment, owing, probably, rather to the respect paid to her abilities, than a notion of her personal sanctity, although the latter was attested, if we may believe our guide, by her drinking unhesitatingly a draught of poison presented to her by her husband, and without its having the power to do her harm. In her uncontrouled station, she adopted the worship of Ranach'hor, a form of the youthful Krishna; she became the patroness of the vagrant *Vaishnavas*, and visited, in pilgrimage, *Bindraban* and *Dwáraká*: whilst at the latter, some persecution of the *Vaishnavas*, at *Udayapur*, appears to have been instituted, and Brahmans were sent to bring her home from *Dwáraká*: previously to departing, she visited the temple of her tutelary deity, to take leave of him, when, on the completion of her adorations, the image opened, and Míráí leaping into the fissure, it closed, and she finally disappeared. In memory of this miracle it is said, that the image of Míráí Bai is worshipped at *Udayapur*, in conjunction with that of Ranach'hor. The *Padas* that induced this marvel, and which are current as the compositions of Míráí Bai, are the two following:

Pada 1.—Oh, sovereign RANACH'HOR, give me to make *Dwáraká* my abode : with thy shell, discus, mace, and lotus, dispel the fear of YAMA : eternal rest is visiting thy sacred shrines; supreme delight is the clash of thy shell and cymbals : I have abandoned my love, my possessions, my principality, my husband. MIRÁ, thy servant, comes to thee for refuge, oh, take her wholly to thee.

Pada 2.—If thou knowest me free from stain, so accept me : save thee, there is none other that will show me compassion : do thou, then, have mercy upon me : let not weariness, hunger, anxiety, and restlessness, consume this frame with momentary decay. Lord of MIRÁ, GIRDHARA her beloved, accept her, and never let her be separated from thee.

BRAHMA SAMPRADAYIS, OR MADHWACHARIS.

This division of the *Vaishnavas* is altogether unknown in Gangetic Hindustan. A few individuals belonging to it, who are natives of southern India, may be occasionally encountered, but they are not sufficiently numerous to form a distinct community, nor have they any temple or teachers of their own. It is in the peninsula, that the sect is most extensively to be found, and it is not comprised, therefore, in the scope of this sketch : as, however, it is acknowledged to be one of the four great *Sampradayas*, or religious systems, such brief notices of it as have been collected will not be wholly out of place.

The institution of this sect is posterior to that of the *Sri Vaishnavas*, or *Ramanujas:* the founder was MADHWÁCHARYA,* a Brahman, the son of MADHIGE,

---

* In the *Sarvadersana Sangraha* he is cited by the name *Purna Prajna*—a work is also quoted as written by him under the name of *Medhya Mandira.* Reference is also made to him by the title, most frequently found in the works ascribed to him, of *Ananda Tirtha.*

BHATTA, who was born in the Saka year 1121 (A.D. 1199,) in *Tuluva:* according to the legendary belief of his followers, he was an incarnation of *Váyu*, or the god of air, who took upon him the human form, by desire of NÁRÁYANA, and who had been previously incarnate as *Hanumán* and *Bhíma*, in preceding ages. He was educated in the convent established at *Ananteswar*, and, in his ninth year, was initiated into the order of Anchorets, by ACHYUTA PRACHA, a descendant of SANAKA, son of BRAHMA. At that early age also he composed his *Bháshya*, or commentary on the *Gítá*, which he carried to *Badarikásrama*, in the Himalaya, to present to VEDAVYASA, by whom he was received with great respect, and presented with three *Sálagrâms*, which he brought back and established as objects of worship, in the Maths of *Udipi*, *Madhyatala*, and *Subrahmanya*—he also erected and consecrated at *Udipi*, the image of KRISHNA, that was originally made by ARJUNA, of which he became miraculously possessed.

A vessel from *Dwáraká*, trading along the Malabar coast, had taken on board, either accidentally or as ballast, a quantity of *Gopichandana*, or the sacred clay, from that city, in which the image was immersed : the vessel was wrecked off the Coast of *Tuluva*, but MADHWA receiving divine intimation of the existence of the image, had it sought for, and recovered from the place where it had sunk,* and established it as the principal object of his devotion at *Udipi*, which has since continued to be the head quarters of the sect. He resided here for some time himself, and composed, it is said, thirty-seven works.† After some time, he went upon a controversial tour, in which he

* This story is rather differently told by the late Colonel Mackenzie in his account of the Marda Gooroos, published in the Asiatic Annual Register, for 1804.

† The principal of these are—the Gitá Bhsáhya, Sútra Bhsáhya, Rig-bháshya, Desopanishadh Bháshya—Anuvákanunaya Viverna, Anuvedanta Rasa Prakarana, Bhárata Tátparya Nirnaya, Bhágavat-tátparya, Gitátátparya—Krishnámrita Mahárnava, Tantra Sára.

triumphed over various teachers, and amongst others, it is said, over *Sankara Achárya*—he finally, in his 79th year, departed to *Badarikásrama*, and there continues to reside with VYÁSA, the compiler of the Vedas and Puranas.

Before his relinquishing charge of the shrine he had established, MADHWÁCHÁRYA had very considerably extended his followers, so that he was enabled to establish eight different temples, in addition to the principal temple, or that of *Krishna*, at *Udipi*: in these were placed images of different forms of *Vishnu*,* and the superintendance of them was entrusted to the brother of the founder, and eight *Sanyásis*, who were Brahmans, from the banks of the *Godaveri*. These establishments still exist, and, agreeably to the code of the founder, each *Sanyási*, in turn, officiates as superior of the chief station at *Udipi* for two years, or two years and a half. The whole expense of the establishment devolves upon the superior for the time-being, and, as it is the object of each to outvie his predecessor, the charges † are much heavier than the receipts of the institution, and, in order to provide for them, the *Sanyásis* employ the intervals of their temporary charge in travelling about the country, and levying contribution on their lay votaries, the amount of which is frequently very large, and is appropriated for the greater part to defray the costs of the occasional pontificate.

The eight *Mat'hs* are all in *Tuluva*, below the Ghats,‡ but, at the same time, MADHWÁCHÁRYA authorised the foundation of others above the Ghats, under PADMANÁBHA TIRTHA, to whom he gave images of RÁMA, and the *Vyása Sálagrám*, with instructions to disseminate his doctrines, and collect money for the use of the shrine at *Udipi*: there are four establishments under

---

* Ráma with Sítá.—2. Sítá and Lakshman.—3. Kálíya Mardana, with two arms—4. Kálíya Mardana, with four arms.—5. Suvitala.—6. Sukara.—7. Nrisinha.—8. Vasanta Vitala.

† Buchanan states them at 13,000 Rupees at least, and often exceeding 20,000.

‡ They are at Kánúr, Pejáwer, Admár, Phalamár, Krishnapur, Sirúr, Sode, and Putti.

the descendants of this teacher above the Ghats, and the superiors visit *Udipi* from time to time, but never officiate there as pontiffs.

The superiors, or *Gurus* of the *Mádhwa* sect, are Brahmans and *Sanyásis*, or profess cœnobitic observances: the disciples, who are domesticated in the several *Maths*, profess also perpetual celibacy. The lay votaries of these teachers, are members of every class of society, except the lowest, and each *Guru* has a number of families hereditarily attached to him, whose spiritual guidance he may sell or mortgage to a Brahman of any sect.

The ascetic professors of MADHWÁCHÁRYA'S school, adopt the external appearance of *Dandis*, laying aside the Brahmanical cord, carrying a staff and a water pot, going bare-headed, and wearing a single wrapper stained of an orange colour with an ochry clay: they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them, and the lay votaries of the order, are the impress of the symbols of *Vishnu*, upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with *Gopichandana*, and joined at the root of the nose like that of the *Srí Vaishnavas;* but instead of a red line down the centre, the *Mádhwácháris* make a straight black line, with the charcoal from incense offered to *Nárayana*, terminating in a round mark made with turmerick.

The essential dogma of this sect, like that of the *Vaishnavas* in general, is the identification of *Vishnu* with the Supreme Spirit, as the pre-existent cause of the universe,* from whose substance the world was made.† This

---

* In proof of these doctrines, they cite the following texts from the SRUTI, or VEDAS, एको नारायण आसीत् न ब्रह्मा न च शङ्करः। *Nárayana* alone was; not *Brahma* nor *Sankara*. आनन्द एकएवाय आसीन्नारायणः प्रभुः। Happy and alone before all was *Nárayana* the Lord.

† The whole world was manifest from the body of VISHNU, विष्णोर्देहाज्जगत्सर्वमाविरासीत्।

primeval *Vishnu*, they also affirm to be endowed with real attributes,* most excellent, although indefinable and independant. As there is one independant, however, there is also one dependant, and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of RÁMÁNUJA as well as SANKARA, or those who maintain the qualified or absolute unity of the deity. The creed of the *Mádhwas*, is *Dwaita*, or duality.† It is not, however, that they discriminate between the principles of good and evil, or even the difference between spirit and matter, which is the duality known to other sects of the Hindus. Their distinction is of a more subtle character, and separates the *Jivátmá* from the *Paramátmá*, or the principle of life from the Supreme Being. Life, they say, is one and eternal, dependant upon the Supreme, and indissolubly connected with, but not the same with him.‡ An important consequence of this doctrine is the denial of *Moksha*, in its more generally received sense, or that of absorption into the universal spirit, and loss of independant existence after death. The *Yoga* of the *Saivás*, and *Sáyujyam* of the *Vaishnavas*, they hold to be impracticable.§

---

* VISHNU is independant, exempt from defects, and endowed with all good qualities.—*Tatwa Vivek.* स्वतन्त्रो भगवान् विष्णुर्निर्दोषोऽशेष सद्गुणः।

† Independant and dependant, is declared to be the two-fold condition of being.—*Tatwa Vivek.* स्वतन्त्रमस्वतन्त्रंच द्विविधंतत्वमिष्यते।

‡ As the bird and the string, as juices and trees, as rivers and oceans, as fresh water and salt, as the thief and his booty, as man and objects of sense, so are God and Life distinct, and both are ever indefinable.—*Mahopanishat.* यथा पक्षीसूचंच नानावृक्षरसायथा नद्यः समुद्राश्च शुद्धोद स्रवणेयथा। चोरोपहार्य्योच यथा पुंविषयावपि तथा जीवेश्वरौ भिन्नौ सर्व्वदैवविलक्षणौ॥

§ In confirmation of which they adduce texts from the *Puránas* and *Vedas*.

"From the difference between Omniscience and partial knowledge, Omnipotence and inferior power, supremacy and subservience, the union of God and Life cannot take place."—*Garura Purána.* सर्व्वज्ञाल्पज्ञाभेदात्सर्व्वशक्त्यल्पशक्तिनः। स्वातन्त्र्यपारतन्त्र्याभ्यां सम्भोगोनेशजीवयोः॥ गां पुरं॥ "Spirit is Supreme, and above qualities; Life is feeble and subordinate."—*Bhállavaga Upanishad.* आत्महि परमस्वतन्त्रोधिगुणोजीवोऽल्पशक्तिरस्वतन्त्रो। भां॥

The Supreme Being resides in *Vaikuntha*, invested with ineffable splendour, and with garb, ornaments, and perfumes of celestial origin, being the husband also of *Lakshmî*, or *glory*, *Bhúmì*, the earth, and *Nilá*, understood to mean *Devì*, or *Durgá*, or personified matter. In his primary form, no known qualities can be predicated of him, but when he pleases to associate with *Máyá*, which is properly his desire, or wish, the three attributes of purity, passion, or ignorance, or the *Satwa*, *Raja* and *Tama Gunas*, are manifested, as *Vishnu*, *Brahmá*, and *Siva*, for the creation, protection, and destruction of the world. These deities, again, perform their respective functions through their union with the same delusive principle to which they owed their individual manifestation. This account is clearly allegorical, although the want of some tangible objects of worship has converted the shadows into realities, and the allegory, when adapted to the apprehensions of ordinary intellects, has been converted into the legend known to the followers of *Kabir*, of the Supreme, begetting the Hindu TRIAD by MÁYÁ, and her subsequent union with her sons.* Other

---

* Colonel MacKenzie, in his account of the sect, gives this legend in a different and rather unusual form, and one that indicates some relation to the *Saivz* sects. It is not, however, admitted as orthodox by those members of the sect whom I have encountered, nor do any traces of it appear in the works consulted.

" The Lord of the Creation, by whose supremacy the world is illuminated, and who is infinitely powerful, creating and destroying many worlds in a moment, that Almighty Spirit, in his mind, contemplating the creation of a world for his pleasure, from his wishes sprung a goddess, named Itcha Sacktee; at her request, he directed her to create this world. Then the Sacktee, by the authority of God, immediately created three divine persons, generally called by Hindus, the Moortee-trium, by their several names of Brahma, Vishnû and Siva, committing to them, separately, their respective charges in the expected world; Surstee, Sthutee, and Sayom, or the power of creating, nourishing, and destroying. When she had made these three lords, she requested of one after the other, that they might be her consort; but Brahma and Vishnû, disapproving of her request, she cons umed them with the fire of her third eye, and proposed the same thing to Siva; then Sadaseevû, considering in his mind that her demands were not agreeable to the divine law, replied that he could not be her consort, unless she granted her third eye to him. The goddess was pleased with his prudence, and adorned him with her third eye. So soon as Siva 'was possessed of that, he immediately destroyed

legends are current amongst the MÁDHWAS, founded on this view of the creation, in which BRAHMA and SIVA, and other divinities, are described as springing from his mind, his forehead, his sides, and other parts of his body. They also receive the legends of the *Vaishnava Puránas*, of the birth of BRAHMÁ from the *Lotus*, of the navel of VISHNU, and of RUDRA, from the tears shed by BRAHMÁ on being unable to comprehend the mystery of creation.

The modes in which devotion to VISHNU is to be expressed, are declared to be three, *Ankana*, *Námakarana*, and *Bhajana*, or marking the body with his symbols,* giving his names to children, and other objects of interest, and the practice of virtue in word, act, and thought; truth, good council, mild speaking, and study belong to the first; liberality, kindness, and protection, to the second, and clemency, freedom from envy, and faith, to the last. These ten duties form the moral code of the *Mádhwas*.

The usual rites of worship,† as practised by the *Vaishnavas* of this

---

her by a glance of the flaming eye, and revived Brahma and Vishnû, and of her ashes made three goddesses, Saraswatee, Latchmi, and Paravatee, and united one of them to each of the Trimoortee."

[*Account of the Marda Gooroos.—Asiatic Annual Register*, 1804.]

This legend is probably peculiar to the place where it was obtained, but the ideas and the notions adverted to in the text appear to have been misunderstood by Dr. Buchanan, who observes, that the MARDAS believe in the generation of the gods, in a literal sense, thinking VISHNU to be the Father of BRAHMA, and BRAHMA the Father of SIVA.—Mysore, vol. i. 14.

* Especially with a hot iron, which practice they defend by a text from the VEDAS. Whose body is not cauterised, does not obtain liberation. अतप्ततनुर्नतदामोक्षमश्नुते ॥

To which, however, *Sankarácharya* objects, that *Tapta* does not mean cauterised, but purified with *Tapas*, or ascetic mortification.

† The daily ceremonies at *Udipi* are of nine descriptions: *Malavisarjana*, cleaning the temple, 2 *Upasthána*, awaking Krishna, 3 *Panchámrita*, bathing him with milk, &c. 4 *Udverttana*, cleaning the image, 5 *Tírttha Pújá*, bathing it with holy water, 6 *Alankára*, putting on his ornaments, 7 *Avritta*, addressing prayers and hymns to him, 8 *Mahápújá*, presenting fruits, perfumes, &c. with music and singing, 9 *Rátri Pújá*, nocturnal worship, waving lamps before the image, with prayers, offerings, and music.

sect, are observed, and the same festivals. In the *Púja*, however, there is one peculiarity which merits notice, as indicative of a friendly leaning towards the *Saiva* sects; the images of SIVA, DURGÁ, and GANESA, are placed on the same shrine with the form of VISHNU, and partake in the adoration offered to his idol. Rites are conducive to final happiness only, as they indicate a desire to secure the favor of VISHNU. The knowledge of his supremacy is essential to the zeal with which his approbation may be sought, but they consider it unnecessary to attempt an identification with him by abstract meditation, as that is unattainable.*—Those who have acquired the regard of VISHNU are, thereby, exempted from future birth, and enjoy felicity in *Vaikuntha*, under four conditions, as *Sárupya*, similarity of form, *Sálokya*, visible presence, *Sánnidhya*, proximity, and *Sársht'hi*, equal power.

Besides the writings of the founder, the following works are considered as forming the *Sástra*, or scriptural authority of this sect. The four Vedas, the *Mahábhárat*, the *Páncharátra*, and the genuine or original *Rámáyana*.

It seems not improbable, that the founder of the *Mádhwa* sect was, originally, a *Saiva* priest, and, although he became a convert to the *Vaishnava* faith, he encouraged an attempt to form a kind of compromise or alliance between the *Saivas* and *Vaishnavas*. MADHWA was first initiated into the faith of SIVA, at *Ananteswar*, the shrine of a *Linga*, and one of his names, ANANDA TIRT'HA, indicates his belonging to the class of *Dasnámi Gosains*, who were instituted by SANKARÁCHÁRYA; one of his first acts was to establish a *Sálágram*, a type of VISHNU, at the shrine of SUBRAHMANYA, the warrior son of SIVA, and, as observed above, the images of SIVA are allowed to partake, in the *Mádhwa*

---

* Emancipation is not obtained without the favour of VISHNU. His favour is obtained from knowledge of his excellence, and not from a knowledge of his identity.—*Sruti*.

मोक्षस्तुविष्णुप्रसादान्नान्येन न लभ्यते प्रसादश्चगुणोत्कर्षज्ञानादेव नाभेदज्ञानात्।

temples, of the worship offered to VISHNU. The votaries of the *Mádhwa Gurus*, and of the *Sankarácharí Gosains*, offer the *Namaskár*, or reverential obeisance, to their teachers mutually, and the *Sringeri* Mahant visits *Udipi*, to perform his adorations at the shirne of KRISHNA. It is evident, therefore, that there is an affinity between these orders, which does not exist between the *Saivas* and *Vaishnavas* generally, who are regarded by the *Mádhwas*, even without excepting the *Rámánujas*, as *Páshandis*, or *heretics*, whether they profess the adoration of VISHNU or of SIVA.

SANAKADI SAMPRADAYIS, OR NIMAWATS.

This division of the *Vaishnava* faith is one of the four primary ones, and appears to be of considerable antiquity: it is one also of some popularity and extent, although it seems to possess but few characteristic peculiarities beyond the name of the founder, and the sectarial mark.

NIMBÁDITYA is said to have been a *Vaishnava* ascetic, originally named *Bháskara Achárya*, and to have been, in fact, an incarnation of the *sun*, for the suppression of the heretical doctrines then prevalent: he lived near *Vindrávan*, where he was visited by a *Dańdí*, or, according to other accounts, by a *Jaina* ascetic, or *Jati*, whom he engaged in controversial discussion till sunset: he then offered his visitant some refreshment, which the practice of either mendicant renders unlawful after dark, and which the guest was, therefore, compelled to decline: to remove the difficulty, the host stopped the further descent of the sun, and ordered him to take up his abode in a neighbouring *Nimb* tree, till the meat was cooked and eaten: the sun obeyed, and the saint was ever after named *Nimbárka*, or *Nimbáditya*, or the *Nimb* tree sun.

The *Nímáwats* are distinguished by a circular black mark in the centre of the ordinary double streak of white earth, or *Gopichandan:* they use the neck-

lace and rosary of the stem of the *Tulasi:* the objects of their worship are KRISHNA and RÁDHÁ conjointly: their chief authority is the *Bhágavat*, and there is said to be a *Bháshya* on the *Védas* by NIMBÁRKA: the sect, however, is not possessed of any books peculiar to the members, which want they attribute to the destruction of their works at *Mathurá* in the time of Aurengzeb.

The *Nímáwats* are scattered throughout the whole of Upper India. They are met with of the two classes cœnobitical and secular, or *Viraktas* and *Grĭhasthas*, distinctions introduced by the two pupils of NIMBÁRKA, KESAVA BHATT, and HARI VYÁS: the latter is considered as the founder of the family which occupies the pillow of NIMBÁRKA at a place called *Dhruva Kshetra*, upon the Jumna, close to *Mathura:* the *Mahant*, however, claims to be a lineal descendant from NIMBÁRKA himself, and asserts the existence of the present establishment for a past period of 1400 years: the antiquity is probably exaggerated: the *Nímáwats* are very numerous about *Mathurá*, and they are also the most numerous of the *Vaishnava* sects in Bengal, with the exception of those who may be considered the indigenous offspring of that province.

VAISHNAVAS OF BENGAL.

The far greater number of the worshippers of VISHNU, or more properly of KRISHNA, in Bengal, forming, it has been estimated, one-fifth of the population of the province,* derive their peculiarities from some *Vaishnava* Brahmans of *Nadiya* and *Santipur*, who flourished about the end of the fifteenth century. The two leading men in the innovation then instituted,

* WARD on the Hindus, 2. 175. In another place he says five-sixteenths. p. 448.

were ADWAITÁNAND and NITYÁNAND, who, being men of domestic and settled habits, seem to have made use of a third, who had early embraced the ascetic order, and whose simplicity and enthusiasm fitted him for their purpose, and to have set up CHAITANYA as the founder and object of a new form of *Vaishnava* worship.

The history of CHAITANYA has been repeatedly written, but the work most esteemed by his followers is the *Chaitanya Charitra* of VRINDÁVAN DÁS, which was compiled from preceding works by MURÁRI GUPTA and DÁMODARA, who were the immediate disciples of CHAITANYA, and who wrote an account, the first of his life as a *Grihastha*, or the *Adi Lílá*, and the second of his proceedings as a pilgrim and ascetic, or the *Madhya* and *Anta Lílá*. An abridgement of the composition of VRINDÁVAN DÁS, under the title of *Chaitanya Charitámrita*, was made by KRISHNA DÁS about 1590: although described by the author as an abridgement, it is a most voluminous work, comprising, besides anecdotes of CHAITANYA and his principal disciples, the expositions of the doctrines of the sect: it is written in Bengali, but it is interspersed most thickly with the Sanscrit texts on which the faith is founded, and which are taken from the *Brahma Sanhitá*, the *Vishnu Purán*, the *Bhágavat Gítá*, and, above all, the *Sri Bhágavat*, the work that appears about this period to have given a new aspect to the Hindu faith, throughout the whole of Hindustan: the accounts we have to offer of CHAITANYA and his schism, are taken from the *Chaitanya Charitámrita*.

CHAITANYA was the son of a Brahman settled at *Nadiya*, but originally from *Srihatta*, or Silhet. His father was named JAGANNÁTH MISRA, and his mother SACHI: he was conceived in the end of Magha 1484, but not born till *Phalgun* 1485, being thirteen months in the womb—his birth was accompanied by the usual portentous indications of a super-human event, and, amongst other circumstances, an eclipse of the moon was terminated by his entrance

into the world. CHAITANYA was, in fact, an incarnation of KRISHNA, or *Bhagaván*, who appeared for the purpose of instructing mankind in the true mode of worshipping him in this age: with the like view he was, at the same time, incarnate in the two greater teachers of the sect as principal *Ansas*, or portions of himself, animating the form of ADWAITÁNAND, whilst NITYÁNAND was a personal manifestation of the same divinity, as he had appeared formerly in the shape of BALARÁMA: the female incarnation was not assumed on this occasion, being, in fact, comprised in the male, for RÁDHÁ, as the *Purna-Sakti*, or comprehensive energy, and KRISHNA, as the *Purna-Saktimán*, or possessor of that energy, were both united in the nature of the *Nadiya* saint.

The father of CHAITANYA died in his son's childhood, and his elder brother, VISWARÚPA, had previously assumed the character of an ascetic: to take care of his mother, therefore, CHAITANYA refrained from following his inclinations, and continued in the order of the *Grihastha*, or householder, till the age of twenty-four, during which time he is said to have married the daughter of VALLABHÁCHÁRYA. At twenty-four,* he shook off the obligations of society, and becoming a *Bairágí*, spent the next six years in a course of peregrinations between *Mathura* and *Jagannáth*, teaching his doctrines, acquiring followers, and extending the worship of KRISHNA. At the end of this period, having nominated ADWAITÁCHÁRYA and NITYÁNAND to preside over the *Vaishnavas* of Bengal, and RUPA and SANÁTANA over those of *Mathura*, CHAITANYA settled at *Niláchal*, or *Cuttack*, where he remained twelve years, engaging deeply in the worship of *Jagannát'h*, to whose festival he seems at least to have communicated great energy and repute.† The rest of his time was spent

---

* Not forty, as stated by Mr. WARD, (2. 173.) his whole life little exceeded that age, as he disappeared at forty-two.

† It may be observed, that in the frequent descriptions of the celebration of the *Rat'h Yátra*, which occur in the work of KRISHNA DÁS, no instance is given of self-sacrifice, amongst the

in tuition and controversy, and in receiving the visits of his disciples, who came annually, particularly the Bengalis, under ADWAITA and NITYÁNAND, to *Niláchal*, in the performance of acts of self denial, and in intent meditation on KRISHNA: by these latter means he seems to have fallen, ultimately, into a state of imbecility approaching to insanity, which engendered perpetually beatific visions of KRISHNA, RÁDHÁ, and the GOPIS: in one of these, fancying the sea to be the *Jumna*, and that he saw the celestial cohort sporting in its blue waters, he walked into it, and fainting with ecstasy, would have been drowned, if his emaciated state had not rendered him buoyant on the waves: he was brought to shore in a fisherman's net, and recovered by his two resident disciples, SWARUPA and RÁMÁNAND: the story is rendered not improbable, by the uncertain close of CHAITANYA's career: he disappeared: how, is not known: of course his disciples suppose he returned to *Vaikunt'ha*, but we may be allowed to conjecture the means he took to travel thither, by the tale of his marine excursion, as it is gravely narrated by KRISHNA DÁS: his disappearance dates about A. D. 1527.

Of ADWAITÁNAND and NITYÁNAND, no marvels, beyond their divine pervasion, are recorded: the former, indeed, is said to have predicted the appearance of KRISHNA as CHAITANYA; a prophecy that probably wrought its own completion: he sent his wife to assist at the birth of the saint, and was one of his first disciples. ADWAITÁNAND resided at *Santipur*, and seems to have been a man of some property and respectability: he is regarded as one of the three *Prabhus*, or *masters* of the sect, and his descendants, who are men of property, residing at *Santipur*, are the chief *Gosains*, or spiritual superiors, conjointly with those

---

numerous votaries collected, neither is there any passage that could be interpreted, as commendatory of the practice: it is, in fact, very contrary to the spirit of *Vaishnava* devotion, and is probably a modern graft from *Saiva* or *Sákta* superstition. ABULFAZL does not notice the practice, although he mentions that those who assist in drawing the car, think thereby to obtain remission of their sins.

of NITYÁNAND, of the followers of this faith. NITYÁNAND was an inhabitant of *Nadiya*, a *Rárhiya* Brahman, and a householder: he was appointed especially by CHAITANYA, the superior of his followers in Bengal, notwithstanding his secular character, and his being addicted to mundane enjoyments :* his descendants are still in existence, and are divided into two branches: those of the male line reside at *Kharda*, near Barrackpore; and those of the female at *Bálagor*, near *Suk'hságar*: there are other families, however, of nearly equal influence in various parts of Bengal, descended from the other *Gosains*, the *Kavirájas* and original *Mahants*.

Besides the three *Prabhus*, or CHAITANYA, ADWAITA, and NITYÁNAND, the *Vaishnavas* of this order acknowledge six *Gosains* as their original and chief teachers, and the founders, in some instances, of the families of the *Gosains* now existing, to whom, as well as to the *Gokulast'ha Gosains*, hereditary veneration is due. The six *Gauriya*, or Bengal *Gosains*, appear to have all settled at *Vrindavan* and *Mathurá*, where many of their descendants are still established, and in possession of several temples: this locality, the agreement of dates, and the many points of resemblance between the institutions of VALLABHA and CHAITANYA, render it extremely probable that their origin was connected, and that a spirit of rivalry and opposition gave rise to one or other of them.

---

* Thus, according to KRISHNA DÁS, when RAGHUNAT'H DÁS visits him, he finds him at a feast with his followers, eating a variety of dainties; amongst others a dish called *Pulina*, and when he good humouredly notices it, NITYÁNAND replies :—

গোপজাতি আমি বহুগোপসঙ্গে আমি সুখপাই এ পুলীন ভোজন রঙ্গে ॥ "I am of the *Gopa* caste, (i. e. fig: a companion of KRISHNA, the cow-herd,) and am amidst many *Gopas*, and such as we are, consider *Pulina* a delicacy." A verse is also ascribed to him, said to have become proverbial;

মৎস্যের ঝোল্ কামিনীরকোল্। আনন্দে তোরাসবে হরিহরি বোল্॥ Let all enjoy fish, broth, and woman's charms—be happy, and call upon HARI.

The six *Gosains* of the Bengal *Vaishnavas*, are RÚPA, SANÁTAN, JIVA, RAGHUNÁT,H BHAṬṬ, RAGHUNÁT,H DÁS, and GOPÁL BHAṬṬ. RÚPA and SANÁTAN,* were brothers in the employ of the Mohammedan governor of Bengal, and were hence regarded as little better than *Mlech'has*, or outcasts, themselves: the sanctity of CHAITANYA's life and doctrine induced them to become his followers, and as it was a part of his system to admit all castes, even Mussulmans, amongst his disciples, they were immediately enlisted in a cause, of which they became the first ornaments and supports: they were men of learning, and were very indefatigable writers as we shall hereafter see, and the foundation of two temples at *Vindŕaban*, the most respectable reliques of the Hindu faith existing in upper Hindustan, is ascribed to their influence and celebrity.† JIVA was the nephew of the preceding, the son of their younger brother: he was likewise an author, and the founder of a temple at *Vindraban*, dedicated to *Rádhá Dámodara*. RAGHUNÁT'H BHAṬṬ and RAGHUNÁT'H DÁS were both Brahmans of Bengal, but they established themselves in the vicinity of *Mathura* and *Vindraban*. GOPAL BHAṬṬ founded a temple and establishment at *Vindraban*, which are still maintained by his descendants; the presiding deity is RÁDHÁ RAMAṄA.

---

* From the indistinct manner in which they are conjointly described in the *Bhakta Málá*, it might be thought that *Rupa Sanátana* was but a single individual, but, in one passage, the work indicates their being two brothers, conformably to the *Charitámrita*, and the tradition in general currency.

† The temples of *Govind Deva* and *Madanmohan*, both in ruins; a Sanscrit inscription in the former, however, attributing it to MAN SINH DEVA, a descendant of PRITHU RAO, is dated Sambat 1647, or A. D. 1591. Besides the authority of KRISHNA DÁS, for these two brothers being cotemporary with CHAITANYA, who died in 1527, I have a copy of the *Vidagdha Mádhava*, of which RUPA is the author, dated 1525; it is not therefore likely, that SANATAN actually founded the temple of *Govind Deva*, although he may have been instrumental to its being undertaken. The interior of this temple is far superior to any of the religious structures to be met with along the *Ganges* and *Jumna*, and may almost be considered handsome: the exterior of that of *Madanmohan* is remarkable for its being built something after the plan of the pyramidical temples of *Tanjore*; or rather its exterior corresponds with that of the temples at *Bhuvaneswara* in *Cuttack*. *As. Res.* vol. xv. plate.

Next to the six *Gosains*, several learned disciples and faithful companions of CHAITANYA are regarded with nearly equal veneration: these are SRINIBÁS, GADÁDHAR *Pandit*, SRI SWARÚPA, RÁMÁNAND, and others, including HARI DÁS: the last, indeed, has obtained almost equal honour with his master, being worshipped as a divinity in some places in Bengal—it is recorded of him, that he resided in a thicket for many years, and during the whole time he repeated the name of KRISHNA three hundred thousand times daily. In addition to these chiefs, the sect enumerates eight *Kavi Rájas*, or eminent and orthodox bards, amongst whom is KRISHNA DÁS, the author of the *Chaitanya Charitámrita*, and they also specify sixty-four *Mahantas*, or heads of religious establishments.

The object of the worship of the CHAITANYAS is KRISHNA: according to them he is *Paramátmá*, or supreme spirit, prior to all worlds, and both the cause and substance of creation: in his capacity of creator, preserver, and destroyer, he is BRAHMA, VISHNU, and SIVA, and in the endless divisions of his substance or energy, he is all that ever was or will be: besides these manifestations of himself, he has, for various purposes, assumed specific shapes, as *Avatárs*, or descents; *Anśas*, or portions; *Ansánsas*, portion of portions, and so on ad infinitum: his principal appearance, and, in fact, his actual sensible manifestation, was as KRISHNA, and in this capacity he again was present in CHAITANYA, who is therefore worshipped as the deity, as are the other forms of the same god, particularly as GOPÁL, the cow-herd, or GOPINÁT'H, the lord of the milk maids of *Vindraban*; his feats, in which juvenile characters are regarded, are his *Lílá*, or sport.

It is not worth while to enter upon the prolix series of subtle and unmeaning obscurities in which this class of KRISHNA's worshippers envelop their sectarial notions: the chief features of the faith are the identification of *Vishnu* with *Brahme*, in common with all the *Vaishnava* sects, and the asser-

tion of his possessing, in that character, sensible and real attributes, in opposition to the *Vedanta* belief of the negative properties of God: these postulates being granted, and the subsequent identity of KRISHNA and CHAITANYA believed, the whole religious and moral code of the sect is comprised in one word, *Bhakti*, a term that signifies a union of implicit faith with incessant devotion, and which as illustrated by the anecdote of HARI DÁS, above given, is the momentary repetition of the name of KRISHNA, under a firm belief, that such a practice is sufficient for salvation.

The doctrine of the efficacy of *Bhakti* seems to have been an important innovation upon the primitive system of the Hindu religion. The object of the *Vedas*, as exhibiting the *Vedánta*, seems to have been the inculcation of fixed religious duties, as a general acknowledgement of the supremacy of the deities, or any deity, and, beyond that, the necessity of overcoming material impurities, by acts of self denial and profound meditation, and so fitting the spiritual part for its return to its original sources; in a word, it was essentially the same system that was diffused throughout the old pagan world. But the fervent adoration of any one deity superseded all this necessity, and broke down practice and speculation, moral duties, and political distinctions. KRISHNA himself declares, in the *Bhágavat*, that to his worshipper, that worship presents whatever he wishes—paradise, liberation, Godhead, and is infinitely more efficacious than any or all observances, than abstraction, than knowledge of the divine nature, than the subjugation of the passions, than the practice of the *Yoga*, than charity, than virtue, or than any thing that is deemed most meritorious.* Another singular and important consequence results from these

---

* यत् कर्म्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् योगेन दानधर्म्मेण श्रेयोभिरितरैरपि।
सर्व्वं मद्भक्तियोगेन मद्भक्तो लभते ऽञ्जसा। स्वर्गापवर्गं मद्धामकञ्चित् यदि वाञ्छितं॥
Bhágavat, 11th Section.

premises, for as all men are alike capable of feeling the sentiments of faith and devotion, it follows, that all castes become by such sentiments equally pure. This conclusion indeed is always admitted, and often stoutly maintained in theory, although it may be doubted whether it has ever been acted upon, except by CHAITANYA himself and his immediate disciples, at a period when it was their policy to multiply proselytes.* It is so far observed, however, that persons of all castes and occupations are admitted into the sect, and all are at liberty to sink their civil differences in the general condition of mendicant and ascetic devotees, in which character they receive food from any hands, and of course eat and live with each other, without regard to former distinctions. As followers of one faith, all individuals are, in like manner, equally entitled to the *Prasád*, or food which has been previously presented to the deity, and it is probably the distribution of this, annually, at *Jagannát'h*, that has given rise to the idea, that at this place all castes of Hindus eat together: any reservation, however, on this head is foreign to the tenets of this

---

* CHAITANYA admitted amongst his followers five *Pat'háns*—who purposed to attack and plunder him, but were stopped by his sanctity, and converted by his arguments: one of these, who was a *Pir*, he new-named RÁM DÁS; another, their leader, was a young prince *(a Rájákumár,)* whom he named *Bijjili Khán*. CHAITANYA communicated the *Upadesa*, or initiating *Mantra* to them, and they all became famous *Vaishnavas;* পাঠান বৈষ্ণবনিহেল তাঁরখ্যাতি ॥ CHAITANYA uniformly maintains the pre-eminence of the faith over caste: the mercy of God, he says, regards neither tribe nor family; ঈশ্বরের কৃপাজাতি কুলনাহি মানে ॥ KRISHNA did not disdain to eat in the house of *Vidura*, a *Sudra*, বিদুরের ঘরে কৃষ্ণ করিল ভোজন ॥ and he cites *Sanscrit* texts for his authority—as শুচিমদ্ভক্তি দিপ্তাগ্নিঃ দগ্ধদুর্জাতি কল্মষঃ। স্বপাকোঽপিবুধৈঃশ্লাঘ্যো নবেদজ্ঞোঽপি নাস্তিকঃ ॥ "The *Chándála*, whose impurity is consumed by the chastening fire of holy faith, is to be reverenced by the wise, and not the unbelieving expounder of the *Vedas*." Again; ন মে ভক্তশ্চতুর্ব্বেদী মদ্ভক্তঃ শ্বপচঃপ্রিয়ঃ। তস্মৈ দেয়ং ততো গ্রাহ্যং স চ পূজ্যো যথা হ্যহং ॥ The teacher of the four *Vedas* is not my disciple; the faithful *Chandála* enjoys my friendship; to him be given, and from him be received: let him be reverenced, even as I am reverenced. These passages are from the *Chaitanya Charitámrita*, where many others of similar purport may be found.

sect, as well as of the *Ramânandi Vaishnavas*,* and in both, community of schism is a close connecting link, which should, in deed, as well as word, abrogate every other distinction.

The *Bhakti* of the followers of this division of the Hindu faith is supposed to comprehend five *Rasas* or *Ratis*, tastes or passions: in its simplest form it is mere *Sánta*, or quietism, such as was practised by the *Yógendras*, or by sages, as SANAKA and his brethren, and other saints: in a more active state, it is servitude, or *Dásya*, which every votary takes upon himself; a higher condition is that of *Sákhya*, a personal regard or friendship for the deity, as felt by BHÍMA, ARJUNA, and others, honoured with his acquaintance. *Bátsalya*, which is a higher station, is a tender affection for the divinity, of the same nature as the love of parents for their children, and the highest degree of *Bhakti* is the *Mádhúrya*, or such passionate attachment as that which pervaded the feelings of the *Gopis*, towards their beloved KRISHNA.

The modes of expressing the feelings thus entertained by his votaries towards KRISHNA, do not differ essentially from those prevalent amongst the followers of the *Gokulast'ha Gasains*: the secular worshippers, however, pay a less regular homage in the temples of KRISHNA, and in most parts of Bengal, his public adoration occurs but twice a day, or between nine and twelve in the morning, and six and ten at night: occasionally, however, it does take place in a similar manner, or eight times a day. The chief ritual of the Bengal *Vaishnavas* of the class is a very simple one, and the *Náma Kírt'tana*, or constant repetition of any of the names of KRISHNA, or his collateral modifications, is declared to be the peculiar duty of the present age, and the only sacrifice the wise are required to offer; it is of itself quite sufficient to ensure future felicity:

* See remark on the *Rámánandi Vaishnavas*; page 44.

however, other duties, or *Sádhanas*, are enjoined, to the number of sixty-four, including many absurd, many harmless, and many moral observances; as fasting every eleventh day, singing and dancing in honour of KRISHNA, and suppressing anger, avarice, and lust. Of all obligations, however, the *Guru Pàdàsraya*, or servile veneration of the spiritual teacher, is the most important and compulsory: the members of this sect not only are required to deliver up themselves and every thing valuable to the disposal of the *Guru*, they are not only to entertain full belief of the usual *Vaishnava* tenet, which identifies the votary, the teacher, and the god, but they are to look upon the *Guru* as one and the present deity, as possessed of more authority even than the deity, and as one whose favour is more to be courted, and whose anger is more to be deprecated, than even that of KRISHNA himself.* We have already had occasion to observe that this veneration is hereditary, and is paid to the successor of a deceased *Gosain*, although, in the estimation perhaps of his own worshippers, he is in his individual capacity more deserving of reprobation than of reverence. This blind and extravagant adoration of the *Guru* is, perhaps, the most irrational of all Hindu irrationalities, and it is but justice to the founders of the system to acquit them of being immediately the authors of this folly. The earliest works inculcate, no doubt, extreme reverence for the teacher, but not divine worship; they direct the disciple to look upon his *Guru* as his second father, not as his God: there is great reason to suppose, that the prevailing practice is not of very

---

* On this subject, the following text occurs in the *Upásana Chandrámrita*, यो मन्त्रः स गुरुः साक्षात् यो गुरुः स हरिस्वयं ॥ The *Mantra* is manifest in the *Guru*, and the *Guru* is HARI himself. प्रथमं तु गुरुः पूज्यस्ततश्चैव ममार्चनं। "First, the *Guru* is to be worshipped, then I am to be worshipped." गुरुरेव सदाराध्यः श्रेष्ठमन्त्रादभेदतः गुरौ तुष्टे हरिस्तुष्टः नान्यथा कल्पकोटिभिः। "The *Guru* is always to be worshipped: he is most excellent from being one with the *Mantra*. HARI is pleased when the *Guru* is pleased; millions of acts of homage else will fail of being accepted." Again. हरौ रुष्टे गुरुस्त्राता गुरौ रुष्टे नकश्चनः। "When HARI is in anger, the *Guru* is our protector, when the *Guru* is in anger, we have none." These are from the *Bhajanámrita*.

remote date, and that it originates chiefly with the *Sri Bhágavat:* it is also falling into some disrepute, and as we shall presently see, a whole division of even CHAITANYA's followers have discarded this part of the system.

Liberation from future terrestrial existence is the object of every form of Hindu worship. The prevailing notion of the means of such emancipation is the re-union of the spiritual man, with that primitive spirit, which communicates its individual portions to all nature, and which receives them, when duly purified, again into its essence. On this head, however, the followers of CHAITANYA, in common with most of the *Vaishnava* sects, do not seem to have adopted the *Vedánta* notions; and, although some admit the *Síyujya*, or identification with the deity, as one division of *Mukti*, others are disposed to exclude it, and none acknowledge its pre-eminence: their *Moksha* is of two kinds; one, perpetual residence in *Swerga*, or Paradise, with possession of the divine attributes of supreme power, &c. and the other, elevation to *Vaikunt'ha*—the heaven of VISHNU, which is free from the influence of *Máyá*, and above the regions of the *Avatárs*, and where they enjoy one or all of the relations to KRISHNA, which have been enumerated when speaking of the followers of RÁMÁNUJA and MADHWÁCHÁRYA.

The doctrines of the followers of CHAITANYA are conveyed in a great number of works, both in Sanscrit and Bengali. The sage himself, and the two other *Maháprabhus*, NITYÁNAND and ADWAITA, do not appear to have left any written compositions, but the deficiency was amply compensated by RÚPA and SANÁTAN, both of whom were voluminous and able writers. To RÚPA are ascribed the following works; the *Vidagdha Mádhava*, a drama; the *Lalitá Mádhava, Ujjala Nilamani, Dína Kéli Kaumudi*, poems in celebration of KRISHNA and RÁDHÁ; *Bahustavávali*, hymns; *Ashtádasa Lílá Khand; Padmávali, Govinda Virudávali*, and its *Lakshana*, or exposition; *Mathura Máhátmya*, panegyrical account of *Mathurá, Nátaka Lakshana, Laghu Bhágavat*, an

abridgement of the *Sri Bhágavat*, and the *Vruja Vilás Vernanam*, an account of KRISHNA's sports in *Vrindávan*. SANÁTAN was the author of the *Hari Bhakti Vilás*, a work on the nature of the deity and devotion, the *Rásámrita Sindhu*, a work of high authority on the same subjects, the *Bhágavat Amrita*, which contains the observances of the sect, and the *Siddhánta Sára*, a commentary on the 10th Chapter of the *Sri Bhágavat*. Of the other six *Gosains*, JIVA wrote the *Bhágavat Sanderbha*, the *Bhakti Siddhánta*, *Gopála Champu*, and *Upadesámrita*, and RAGHUNAT'H DÁS, the *Manassíkshá* and *Gunalesa Suk'hara*. These are all in Sanscrit. In Bengali, the *Rága Maya Kóna*, a work on subduing the passions, is ascribed to RÚPA, and *Rasamaya Kaliká*, on devotedness to KRISHNA, to SANÁTAN. Other Sanscrit works are enumerated amongst the authorities of this sect, as the *Chaitanya Chandrodaya*, a drama, *Stava Málá*, *Stavámrita Laharí*, by VISWANÁTH CHAKRAVERTI; *Bhajanámrita*, *Sri Smarana Derpana*, *by* RAMCHANDRA *Kavirája*; the *Gopipremámrita*, a comment on the *Krishna Kernámrita*, by KRISHNA DÁS *Kavirája*; and the *Krishna Kírtana*, by GOVIND DÁS and VIDYÁPATI.—The biographical accounts of CHAITANYA have been already specified in our notice of the *Chaitanya Charitámrita*, and besides those, there enumerated, we have the *Chaitanya Mangala*, a history of the saint, by LOCHANA, and the *Gauraganóddesa dípiká*, an account of his chief disciples. The principal works of common reference, and written in *Bengali*, though thickly interspersed with *Sancrit* texts, are the *Upásanáchandrámrita*, a ritual, by LÁL DÁS, the *Prémabhakti Chandriká*, by THAKUR *Gosain*, the *Páshanda Dalana*, a refutation of other sects, by RÁDHÁMÁDHAVA, and the *Vaishnava Verddhana*, by DAIVAKI NANDANA. There are no doubt many other works circulating amongst this sect, which is therefore possessed of a voluminous body of literature of its own.*

* The particulars of the above are taken chiefly from the CHAITANYA CHARITÁMRITA, others from the *Upásaná Chandrámrita*, and a few from the list given by *Mr. Ward*—Account of the Hindus, Vol. 2. 448.

The *Vaishnavas* of this sect are distinguished by two white perpendicular streaks of sandal, or *Gopichandana*, down the forehead, uniting at the root of the nose, and continuing to near the tip; by the name of *Rádhá Krishna* stamped on the temples, breast and arms; a close necklace of *Tulasi* stalk of three strings, and a rosary of one hundred and eight or sometimes even of a thousand beads made of the stem of the *Tulasi;* the necklace is sometimes made of very minute beads, and this, in upper India, is regarded as the characteristic of the *Chaitanya* sect, but in Bengal it is only worn by persons of the lowest class. The *Chaitanya* sectaries consist of every tribe and order, and are governed by the descendants of their *Gosains*. They include some *Udásínas*, or *Vairágis*, men who retire from the world, and live unconnected with society in a state of celibacy and mendicancy: the religious teachers are, however, married men, and their dwellings, with a temple attached, are tenanted by their family and dependants. Such cœnobitical establishments as are common amongst the *Rámánandis* and other ascetics, are not known to the great body of the *Chaitanya Vaishnavas*.

Besides the divisions of this sect arising from the various forms under which the tutelary deity is worshipped, and thence denominated *Rádhárama-nis*, *Rádhípális*, *Vihárijí* and *Govindji*, and *Yugala Bhaktas*, and which distinctions are little more than nominal, whilst also they are almost restricted to the Bengal *Vaishnavas* about *Mathúra* and *Vindravan*, there are in Bengal three classes of this sect, that may be regarded as seceders from the principal body, these are denominated *Spashtha Dáyakas*, *Karta Bhajas* and *Sahujas*.

The *Spashtha Dáyakas* are distinguished from perhaps every other Hindu sect in India by two singularities—denial of the divine character, and despotic authority of the *Guru*, and the, at least professedly, platonic association of male and female cœnobites in one conventual abode.*

* Like the brethren and sisters of the free spirit, who were numerous in Europe in the 13th century—See MOSHEIM 3. 379.

The secular followers of this sect are, as usual, of every tribe, and of the *Grihast'ha*, or householder order: the teachers, both male and female, are *Udâsína*, or mendicants and ascetics, and lead a life of celibacy: the sectarial marks are a shorter *Tilaka* than that used by the other *Chaitanyas*, and a single string of *Tulasi* beads worn close round the neck: the men often wear only the *Kaupína*, and a piece of cloth round the waist, like an apron, whilst the women shave their heads, with the exception of a single slender tress: those amongst them who are most rigid in their conduct, accept no invitations nor food from any but persons of their own sect.

The association of men and women is, according to their own assertions, restricted to a residence within the same inclosure, and leads to no other than such intercourse as becomes brethren and sisters, or than the community of belief and interest, and joint celebration of the praise of KRISHNA and CHAITANYA, with song and dance: the women act as the spiritual instructors of the females of respectable families, to whom they have unrestricted access, and by whom they are visited in their own dwellings: the institution is so far political, and the consequence is said to be actually, that to which it obviously tends, the growing diffusion of the doctrines of this sect in Calcutta, where it is especially established.

The *Karta Bhajas*, or worshippers of the Creator, are a sect of very modern origin, having been founded no longer than thirty years ago by RÁMA SARAN PÁLA, a *Gwála*, an inhabitant of *Ghospara*, a village near *Sukh Sagar*, in Bengal.* The chief peculiarity of this sect, is the doctrine of the absolute

---

* See *Mr. Ward's* account of this sect, Vol. 2. 175.; in a note he has given a translation of the *Mantra*, "Oh! sinless Lord—Oh! great Lord, at thy pleasure I go and return, not a moment am I without thee, I am even with thee, save, Oh! great Lord:" the following is the original:—

কর্ত্তা আউলে মহাপ্রভু আমি তোমার সুখে চলি ফিরি তিলার্দ্ধ তোমা ছাড়া নহি আমি তোমারসঙ্গে আছি দোহাই মহা প্রভু॥ This is called the *Solah ana Mantra*, the *Neophyte*

divinity of the *Guru*, at least as being the present *Krishna*, or deity incarnate, and whom they therefore, relinquishing every other form of worship, venerate as their *Ishta Devata*, or elected god: this exclusive veneration is, however, comprehended within wide limits: we have seen that it prevails amongst the followers of *Chaìtanya* generally, and it need scarcely have been adopted as a schismatical distinction: the real difference, however, is the person, not the character of the *Guru*, and the innovation is nothing, in fact, but an artful encroachment upon the authority of the old hereditary teachers or *Gosains*, and an attempt to invest a new family with spiritual power: the attempt has been so far successful, that it gave affluence and celebrity to the founder, to which, as well as his father's sanctity, the son, RÁMDULÁL PÁL has succeeded. It is said to have numerous disciples, the greater proportion of whom are women. The distinctions of caste are not acknowledged amongst the followers of this sect, at least when engaged in any of their religious celebrations, and they eat together in private, once or twice a year: the initiating *Mantra* is supposed to be highly efficacious in removing disease and barrenness, and hence many infirm persons and childless women are induced to join the sect.

The remaining division of the Bengal *Vaishnavas* allow nothing of themselves to be known: their professions and practices are kept secret, but it is believed that they follow the worship of *Sakti*, or the female energy, agreeably to the left handed ritual, the nature of which we shall hereafter have occasion to describe.

The chief temples of the Bengal *Vaishnavas*, besides those which at *Dwáraká* and *Vrindávan*, and particularly at *Jagannáth*, are objects of universal

---

paying that sum, or sixteen annas for it: it is, perhaps, one singularity in the sect, that this *Mantra* is in *Bengali*, a common spoken language—in all other cases it is couched in Sanscrit, the language of the gods.

reverence, are three, one at *Nadiya*, dedicated to CHAITANYA, one at *Ambiká*, to NITYÁNAND and the same, and one at *Agradwipa*, dedicated to GOPINÁT'H: at the latter a celebrated *Méla*, or annual fair, is held in the month of March, at which from 50 to 100,000 persons are generally collected.

RADHA VALLABHIS.

Although the general worship of the female personifications of the Hindu deities forms a class by itself, yet when individualised as the associates of the divinities, whose energies they are, their adoration becomes so linked with that of the male power, that it is not easy, even to their votaries, to draw a precise line between them: they, in fact, form a part of the system, and *Lakshmí* and *Sítá* are the preferential objects of devotion to many of the followers of RÁMÁNUJA and RÁMÁNAND, without separating them from the communion of the sect.

In like manner RÁDHÁ, the favourite mistress of KRISHNA, is the object of adoration to all the sects who worship that deity, and not unfrequently obtains a degree of preference that almost throws the character from whom she derives her importance into the shade: such seems to be the case with the sect now noticed, who worship KRISHNA as *Rádhá Vallabha*, the lord or lover of RÁDHÁ.

The adoration of RÁDHÁ is a most undoubted innovation in the Hindu creed, and one of very recent origin. The only RÁDHÁ that is named in the *Mahábhárat* is a very different personage, being the wife of DURYODHANA'S charioteer, and the nurse of KERNA. Even the *Bhágavat* makes no particular mention of her amongst the *Gopis* of *Vrindávan*, and we must look

to the *Brahma Vaivertta Purána*, as the chief authority of a classical character, on which the pretensions of RÁDHÁ are founded ; a circumstance which is of itself sufficient to indicate the comparatively modern date of the *Purána.*

According to this work, the primeval being having divided himself into two parts, the right side became KRISHNA, and the left RÁDHÁ, and from their union, the vital airs and mundane egg were generated. RÁDHÁ being, in fact, the *Ich'chá Sakti*, the will or wish of the deity, the manifestation of which was the universe.

RÁDHÁ continued to reside with KRISHNA in *Goloka*, where she gave origin to the *Gopís*, or her female companions, and received the homage of all the divinities. The *Gopas*, or male attendants of KRISHNA, as we have formerly remarked, were in like manner produced from his person. The grossness of Hindu personification ascribes to the KRISHNA of the heavenly *Goloka*, the defects of the terrestial cowherd, and the RÁDHÁ of that region is not more exempt from the causes or effects of jealousy than the nymph of *Vrindávan.* Being on one occasion offended with KRISHNA for his infidelity, she denied him access to her palace, on which she was severely censured by SUDÁMÁ, a *Gopa*, and confidential adviser of KRISHNA. She therefore cursed him, and doomed him to be born on earth as an *Asura*, and he accordingly appeared as SANKHACHURA. He retaliated by a similar imprecation, in consequence of which RÁDHÁ was also obliged to quit her high station, and was born at *Vrindávan* on earth, as the daughter of a *Vaisya*, named VRISHABHÁNU, by his wife KALÁVATI. KRISHNA having, at the same time, become incarnate, was married to her at *Vrindávan*, when he was fourteen, and she was twelve years of age : as a further result of the imprecation, she was separated from him after he attained maturity, until the close of his earthly career; when she preceded him to the celestial *Goloka*, and was there re-united with him.

The following is a further illustration of the notions of RÁDHÁ entertained by this sect. It is the address of GANESA to her, in the *Brahma Vaivertta Purána*, after she had set the example of presenting offerings to him.

" Mother of the universe, the worship thou hast offered affords a lesson to all mankind. Thou art of one form with *Brahme*, and abidest on the bosom of KRISHNA. Thou art the presiding goddess of his life, and more dear than life to him, on the lotus of whose feet meditate the gods *Brahmá*, *Siva*, *Sesha*, and the rest, and *Sanaka* and other mighty munis, and the chiefs of the sages, and holy men, and all the faithful. RÁDHÁ is the created left half, and MÁDHAVA the right, and the great *Lakshmí*, the mother of the world, was made from thy left side. Thou art the great goddess, the parent of all wealth, and of the *Védas*, and of the world. The primœval *Prakriti*, and the universal *Prakriti*, and all the creations of the will, are but forms of thee. Thou art all cause and all effect. That wise *Yogi*, who first pronounces thy name, and next that of KRISHNA, goes to his region; but he that reverses this order, incurs the sin of Brahminicide.* Thou art the mother of the world. The *Paramátmá* HARI is the father. The *Guru* is more venerable than the father, and the mother more venerable than the *Guru*. Although he worship any other god, or even KRISHNA, the cause of all, yet the fool in this holy land who reviles RÁDHIKÁ, shall suffer sorrow and pain in this life, and be condemned to hell, as long as the sun and moon endure. The spiritual preceptor teaches wisdom, and wisdom is from mystical rites and secret prayers; but they alone are the prayers of wisdom, that inculcate faith in KRISHNA and in you. He who preserves the *Mantras* of the gods through successive births, obtains faith in DURGÁ, which is of difficult acquisition. By preserving the *Mantra* of DURGÁ, he obtains SAMBHU, who is eternal happiness and wisdom. By preserving the *Mantra* of SAMBHU, the cause of the world, he obtains your lotus feet, that most difficult of attainments. Having found an asylum at your feet, the pious man never relinquishes them for an instant, nor is separated from them by fate. Having with firm faith received, in the holy land of *Bharata*, your *Mantra* (initiating prayer,) from a *Vaishnava*, and adding your praises *(Stava)* or charm, *(Kavacha)* which cleaves the root of works, he delivers himself (from future births)

---

* Accordingly the formula used by the *Rádhá Vallabhi* sect, and the like, is always RÁDHÁ KRISHNA, never KRISHNA RÁDHÁ.

with thousands of his kindred. He who having properly worshipped his *Guru* with clothes, ornaments, and sandal, and assumed thy *Kavacha*, (a charm or prayer, carried about the person in a small gold or silver casket,) is equal to VISHNU himself."

In what respect the *Rádhá Vallabhis* differ from those followers of the Bengali *Gosains*, who teach the worship of this goddess in conjunction with KRISHNA, does not appear, and perhaps there is little other difference than that of their acknowledging separate teachers. Instead of adhering to any of the hereditary *Gosains*, the members of this sect consider a teacher named HARI VANS, as their founder. This person settled at *Vrindávan*, and established a *Math* there, which in 1822 comprised between 40 and 50 resident ascetics. He also erected a temple there that still exists, and indicates, by an inscription over the door, that it was dedicated to *Sri Rádhá Vallabha* by HARI VANS, in *Samvat* 1641, or A. D. 1585. A manual, entitled *Rádhá Sudha Nidhi*, which is merely a series of Sanscrit verses in praise of RÁDHÁ, is also ascribed to the same individual. A more ample exposition of the notions of the sect, and of their traditions and observances, as well as a collection of their songs or hymns, is the *Seva Sakhi Váni*, a work in *Bhákha*, in upwards of forty sections. There are other works in the vernacular dialects, and especially in that of *Bruj*, or the country about *Mathura* and *Vrindávan*, which regulate or inspire the devotion of the worshippers of *Rádhá Vallabha*.

SAKHI BHAVAS.

This sect is another ramification of those which adopt KRISHNA and RÁDHÁ for the objects of their worship, and may be regarded as more particularly springing from the last named stock, the *Rádhá Vallabhis*. As RÁD'HÁ is their preferential and exclusive divinity, their devotion to this personification of the *Sakti* of KRISHNA is ridiculously and disgustingly expressed. In

order to convey the idea of being as it were her followers and friends, a character obviously incompatible with the difference of sex, they assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women: the preposterous nature of this assumption is too apparent, even to *Hindu* superstition, to be regarded with any sort of respect by the community, and, accordingly, the *Sak'hi Bhávas* are of little repute, and very few in number: they occasionally lead a mendicant life, but are rarely met with: it is said that the only place where they are to be found, in any number, is *Jaypur:* there are a few at Benares, and a few in Bengal.

CHARAN DASIS.

Another *Vaishnava* sect conforming with the last, in the worship of *Rádhá* and *Krishna*, was instituted by CHARAN DÁS, a merchant of the *Dhusar* tribe, who resided at *Dehli* in the reign of the second ALEMGIR. Their doctrines of universal emanation, are much the same as those of the *Vedanta* school, although they correspond with the *Vaishnava* sects in maintaining the great source of all things, or *Brahme*, to be KRISHNA: reverence of the *Guru*, and assertion of the pre-eminence of faith, above every other distinction, are also common to them with other *Vaishnava* sects, from whom, probably, they only differ in requiring no particular qualification of caste, order, nor even of sex, for their teachers: they affirm, indeed, that originally they differed from other sects of *Vaishnavas*, in worshipping no sensible representations of the deity, and in excluding even the *Tulasi* plant and *Sálagrám* stone from their devotions: they have, however, they admit, recently adopted them, in order to maintain a friendly intercourse with the followers of RÁMÁNAND: another peculiarity in their system is the importance they attach to morality, and they do not acknowledge faith to be independant of works: actions, they maintain, invariably meet

with retribution or reward: their moral code, which they seem to have borrowed from the *Mádhwas*, if not from a purer source, consists of ten prohibitions. They are not to lie, not to revile, not to speak harshly, not to discourse idly, not to steal, not to commit adultery, not to offer violence to any created thing, not to imagine evil, not to cherish hatred, and not to indulge in conceit or pride. The other obligations enjoined, are, to discharge the duties of the profession or caste to which a person belongs, to associate with pious men, to put implicit faith in the spiritual preceptor, and to adore HARI as the original and indefinable cause of all, and who, through the operation of MÁYÁ, created the universe, and has appeared in it occasionally in a mortal form, and particularly as KRISHNA at *Vindrávan*.

The followers of CHARAN DÁS are both clerical and secular; the latter are chiefly of the mercantile order; the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments, and a single streak of sandal, or *Gopichandana*, down the forehead; the necklace and rosary are of *Tulasi* beads: they wear also a small pointed cap, round the lower part of which they wrap a yellow turban. Their appearance in general is decent, and their deportment decorous; in fact, although they profess mendicity, they are well supported by the opulence of their disciples; it is possible, indeed, that this sect, considering its origin, and the class by which it is professed, arose out of an attempt to shake off the authority of the *Gokulast'ha Gosains*.

The authorities of the sect are the *Sri Bhágavat* and *Gítá*, of which they have *Bhásha* translations: that of the former is ascribed, at least in parts, to CHARAN DÁS himself: he has also left original works, as the *Sandeha Sígar* and *Dharme Jihájj*, in a dialogue between him and his teacher, SUK'H DEVA, the same, according to the *Charan Dásis*, as the pupil of VYAS, and narrator of the *Puránas*. The first disciple of CHARAN DÁS was his own sister, SAHAJI BAI, and she succeeded to her brother's authority, as well as learning, having written

the *Sahaj Prakás* and *Solah Tat Nirnaya:* they have both left many *Sabdas* and *Kavits:* other works, in *Bhásha,* have been composed by various teachers of the sect.

The chief seat of the *Charan Dásis* is at *Delhi,* where is the *Samádh,* or monument of the founder: this establishment consists of about twenty resident members: there are also five or six similar *Mat'hs* at *Dehli,* and others in the upper part of the *Doab,* and their numbers are said to be rapidly increasing.

HARISCHANDIS, SADHNA PANT'HIS AND MADHAVIS.

These sects may be regarded as little more than nominal. The two first have originated, apparently, in the determination of some of the classes considered as outcaste, to adopt new religious as well as civil distinctions for themselves, as they were excluded from every one actually existing. The *Harischandis* are *Doms,* or sweepers, in the western provinces: their name bears an allusion to the *Paurânik* prince *Harischandra,** who, becoming the purchased slave of a man of this impure order, instructed his master, it is said, in the tenets of the sect. What they were, however, is not known, and it may be doubted whether any exist.

SADHNA, again, was a butcher, but it is related of him, that he only sold, never slaughtered meat, but purchased it ready slain. An ascetic rewarded his humanity with the present of a stone, a *Sálágram* which he devoutly worshipped, and, in consequence, VISHNU was highly pleased with him, and con-

---

* See the Story of *Harischandra* in Ward, Vol. 1, p. 16. Note.

ferred upon him all his desires. Whilst on a pilgrimage, the wife of a Brahman fell in love with him, but he replied to her advances, by stating, that a throat must be cut before he would comply, which she misinterpreting, cut off her husband's head: finding SADHNA regarded her on this account with increased aversion, she accused him of the crime, and as he disdained to vindicate his innocence, his hands were cut off as a punishment, but they were restored to him by JAGANNÁTH. The woman burnt herself, on her husband's funeral pile, which SADHNA observing, exclaimed; "No one knows the ways of women, she kills her husband, and becomes a *Sati*," which phrase has passed into a proverb. What peculiarity of doctrine he introduced amongst the *Vaishnavas* of his tribe, is no where particularised.

MÁDHO is said to have been an ascetic, who founded an order of mendicants called *Mádhavis*: they are said to travel about always with a *Saroda* or *Balian*, stringed instruments of the guitar kind, and to accompany their solicitations with song and music: they are rarely if ever to be met with, and their peculiarity of doctrine is not known. The founder appears to be the same with the MÁDHOJI of the *Bhakta Málá*, who was an inhabitant of *Garagerh*, but there are several celebrated ascetics of the same name, especially a MÁDHO DÁS, a Brahman of *Kanoj*, who was a man of considerable learning, and spent some time in *Orissa* and *Vrindávan*. He was probably a follower of CHAITANYA.

SANYASIS, VAIRAGIS, &c.

Much confusion prevails in speaking of the mendicant and monastic orders of the Hindus, by the indiscriminate use of the terms prefixed to this division of our subject, and from considering them as specific denominations. They are, on the contrary, generic terms, and equally applicable to any of

the erratic beggars of the Hindus, be they of what religious order they may: they signify, in fact, nothing more than a man, who has abandoned the world, or has overcome his passions, and are therefore equally suitable to any of the religious vagrants we meet with in Hindustan: the term *Fakir* is of equally general application and import, although it is of Mohammedan origin, and in strictness, more descriptive of the holy beggars of that faith.

Although, however, *Sanyásis* and *Vairágis*, and other similar denominations are used, and correctly used in a wide acceptation, yet we occasionally do find them limited in meaning, and designating distinct and inimical bodies of men. When this is the case, it may be generally concluded, that the *Sanyásis* imply the mendicant followers of SIVA, and the *Vairágis* those of VISHNU.

The distinction thus made requires, at its outset, a peculiar exception, for besides the indiscriminate application of the term *Sanyási* to the *Vaishnavas*, as well as other mendicants; there is a particular class of them to whom it really appertains, these are the *Tridaňdis*, or *Tridaňdi Sanyàsis*.

The word *Daňda* originally imports a *staff*, and it figuratively signifies moral restraint; exercised in three ways especially, or in the control of speech, body, and mind; or word, deed, and thought: a joint reference to the literal and figurative sense of the term has given rise to a religious distinction termed *Daňda Grahanam*, the taking up of the staff, or adopting the exercise of the moral restraints above-mentioned, and carrying, as emblematic of such a purpose, either one, or, as in the present instance, three small wands or staves. *Tridaňdi* designates both these characteristics of the order.

The *Tridaňdi Sanyásis* are such members of the *Rámánuja*, or *Sri Vaishnava* sect, as have past through the two first states of the Brahmanical order,

and entered that of the *Sanyási*, or the ascetic life: their practices are, in some other respects, peculiar: they never touch metals nor fire, and subsist upon food obtained as alms from the family Brahmans of the *Sri Vaishnava* faith alone: they are of a less erratic disposition than most other mendicants, and are rarely met with in upper India: they are found in considerable numbers, and of high character, in the south: in their general practices, their religious worship, and philosophical tenets, they conform to the institutes and doctrines of RÁMÁNUJA.

VAIRAGIS.

The term *Vairágí* implies a person devoid of passion,* and is therefore correctly applicable to every religious mendicant, who affects to have estranged himself from the interests and emotions of mankind. *Virakta*, the dispassionate, and *Avadhúta*, the liberated, have a similar import, and are therefore equally susceptible of a general application: they are, indeed, so used in many cases, but it is more usual to attach a more precise sense to the terms, and to designate by them the mendicant *Vaishnavas* of the *Rámánandi* class, or its ramifications, as the disciples of KABIR, DADU, and others.

The ascetic order of the *Rámánandi Vaishnavas*, is considered to have been instituted especially by the twelfth disciple of RÁMÁNAND, SRI ANAND: they profess perpetual poverty and continence, and subsist upon alms: the greater number of them are erratic, and observe no form of worship, but they are also residents in the *Mat'hs* of their respective orders,† and the spi-

---

* From *Ví* privative prefix, and *Rága* passion.

† The *Rámánandi Vairágis*, although indigenous in upper India, have established themselves in the Dekhin, as mentioned by *Buchanan*, (Mysore, 2. 76.) the account he gives there of the *Dekhini*

ritual guides of the worldly votaries; it is almost impossible, however, to give any general character of these *Vairágis*, as, although united generally by the watch-word of VISHNU, or his incarnations, there are endless varieties both of doctrine and practice amongst them: those who are collected in *Mat'hs*, are of more fixed principles than their vagrant brethren, amongst whom individuals are constantly appearing in some new form with regard to the deity they worship, or the practices they follow.*

NAGAS.

All the sects include a division under this denomination. The *Nágas* are of the same description as the *Vairágis*, or *Sanyásis*, in all essential points, but in

---

Vairágis, is an excellent illustration of the confusion that prevails respecting the application of the term; as he has blended with the *Rámánandi* ascetics, who are accurately entitled to the designation, a variety of religious vagrants, to some of whom the name is rarely, and to others never applied: as *Paramahansas*, *Digambaras*, or *Nágas*, *Urddhaváhus*, and even *Aghoris*; the latter are not named, but they, or similar *Saiva* mendicants, are the only individuals "who extort compassion by burning themselves with torches, and cutting themselves with swords."

* Such are the *Sitá Padres*, *Ramati Ráms*, and others; also the new and scarcely yet known sects *Gulál Dásis*, and *Derya Dásis*: mention is also made in the *Dabistan*, of a number of Hindu mendicants, who are no longer numerous, if ever to be encountered. It is not possible in general, however, to discriminate the classes to which they belong, as in the descriptions given by the writer, he usually confines himself to a few peculiarities of practice that afford no guide to the principles of the sect, and as in the case of the *Dhers*, he confounds the distinction of caste, or occupation with that of religious belief. Many of the vagrant ascetics whom he notices, belong also rather to the Mohammedan, than the Hindu religion, as in the followers of SHEIKH BEDIA AL DIN MEDAR—who, although they credit the divine mission of Mohammed, disregard the established forms of the Musselman faith, chew *Bheng*, and go naked, smearing their bodies with *Vibhut*, or the ashes of burnt cow-dung, and twisting their hair into the *Jatá*, or braid worn by Hindu ascetics —except as professed worshippers of *Niranjan*, or the indescribable deity, and a belief in magic, these mendicants have little in common with the Hindu religion, or perhaps with any, although, with a facility of which innumerable instances occur in Hindustan, they have adopted many of the Hindu practices. The tomb of *Skeikh Medar* is still to be seen at *Makhenpur*, near *Firozabad*, in the *Doab*—where, at the time of the *Dabistan*, an annual meeting of his disciples was held. The tomb is an extensive building, though in decay. The *Dabistan*, although it contains many curious, and some correct notices of the Hindu religion, affords too loose and inaccurate a description to be consulted with advantage.

their excess of zeal, they carry their secession from ordinary manners so far, as to leave off every kind of covering, and, as their name signifies, go naked; there are, however, other points in which they differ from the general character of Hindu mendicants, and they are unquestionably the most worthless and profligate members of their respective religions.

A striking proof of their propensities is their use of arms. They always travel with weapons, usually a matchlock and sword and shield, and that these implements are not carried in vain has been shewn on various occasions: the sanguinary conflicts of opposite sects of Hindu mendicants, have been described in several publications, with the customary indistinctness as to the parties concerned: these parties are the *Vaishnava* and *Saiva Nágas* chiefly, assisted and probably instigated by the *Vairági* and *Sanyási* members of those two sects, and aided by abandoned characters from all the schisms connected respectively with the one or the other:* it would, however, be doing an injustice to the mendicant orders of any sect, to suppose that they are universally or even generally implicated in these atrocious affrays.

---

* As. Res. vi. 317, and xii. 455; an occurrence of a similar nature is recorded by the author of the Dabistan, who mentions, that in 1050 of the Hijra, a severe conflict took place at Dwaraka, between a set of Vaishnava ascetics termed *Mundis*, from shaving their heads, and the *Sanyasis*, in which a great number of the former were slain.

II.

STATISTICAL SKETCH

OF

KAMAON.

By GEORGE WILLIAM TRAILL, Esq.

Commissioner for the Affairs of Kamaon.

KAMAON, with the annexed territory of *Gerhwal,* forms almost an equilateral parallelogram facing N. E. and S. W. On the north, where it is separated from Tartary by the Himalaya, the frontier extends from Long. 79° 15′ Lat. 31° 4′, to Long. 80° 45′ Lat. 30° 10′, giving a line of about 100 miles: the eastern boundary which is formed by the river *Kali,* or *Sarde,* gives a line of 110 miles, extending from Lat. 30° 10′ Long. 80° 45′, to Lat. 26° 2′ Long. 80°. On the west, the province is divided from the Raj of *Gerhwal* by the rivers *Kali* and *Alakananda,* with a line of frontier of about 110 miles, stretching from Lat. 31° 4′ Long. 79° 15′, to Lat. 29° 55′ Long. 78° 10′; and on the south, the province joins on Rohilkund, the line of demarcation being nearly parallel and equal to that on the north.

Within the Boundaries above detailed, the horizontal superficial contents of the province may be stated at 10,967 square miles, of which the following is the estimated distribution :—

Snow,.....	$\frac{4}{15}$	2924	square miles.
Barren and incapable of cultivation,	$\frac{5}{15}$	3655	,,
Cultivation,.....	$\frac{3}{15}$	2193	,,
Uncultivated,.....	$\frac{3}{15}$	2193	,,

The whole province consists of numerous ranges of mountains, the general run of which are in a parallel direction to the northern and southern line of frontier: they are, however, by no means uniform or parallel to each other in their whole course, while innumerable branches of various height and extent, strike off from each range in every point and direction. The intervals between the bases of the mountains are every where extremely small, and the whole country, when viewed from a commanding position, exhibits the appearance of a wide expanse of unconnected ravines, rather than of a succession of regular ranges of mountains.

The peaks and ridges necessarily vary in height: commencing from the plains of Rohilkund, estimated at 500 feet above the sea, the first range gives an elevation of 4,300, while the second range, called the *Ghagar*, attains the height of 7,700 above the sea. This elevation is no where exceeded throughout the center of the province, but as the ranges approach the Himalaya, their altitude rapidly increases, till it reaches in the lofty peaks of the latter range, an extreme height of 25,500 feet.

The valleys (if the narrow intervals between the mountains can aspire to that designation,) are lowest on the banks of the largest rivers, and it is in the same situations that the greatest portion of level land is generally

to be met with: these spots, however, in no instance exceed, and in few cases equal half a mile in breadth: the site of the town of *Srinagar*, on the banks of the *Alakananda*, is of this description, and is only 1,500 feet above the level of the sea.

The *Tarai*, or *Bhawer*, included in this province, is very unequal in extent; under the *Gerhwal* pergunnas it averages only from two to three miles from the foot of the hills, while in *Kamaon* proper it is no where less than from 12 to 15 miles in breadth. From *Kotedwara*, Long. 78° 20′, to near *Bhamouri*, Long. 79° 20′, the *Bhawer* is divided from Rohilkund by a low range of hills, which contains numerous passes, some of them practicable for wheel carriages: the remaining *Bhawer*, to the east and west of these points, is wholly open to the plains. The *Bhawer* is at present only partially cultivated, and consists almost wholly of thick forest, of Sal, Sisu, and Bamboos.

The quantity of land calculated for cultivation, as afforded by nature, is, within the hills, extremely small, and in order therefore to remedy this deficiency, the sides of the mountains admitting of such an operation, have been cut down into terraces, rising above each other in regular succession, and having their fronts supported by slight abutments of stones. These terraces necessarily vary in breadth and length, according to the form and slope of the mountain on which they are situated, but as a great portion of every mountain, more particularly near the summit and ridges, is not sufficiently productive to warrant the expense and labor of the operation, those spots are clothed with grass, and generally covered with forest, consisting chiefly of pines, oaks, and rhododendrons, whilst some parts, from their rocky and precipitous nature, are wholly barren, or only partially sprinkled with tufts of rank grass.

A few lakes are to be found in various parts, the most remarkable of which are *Nagni Tal*, *Bhim Tal*, and *Now Kuntia Tal*, situated in the

Chakata district, near the *Bhamouri* pass. The first, which is the largest, measures, one mile in length and three quarters of a mile in breadth. The water of this and other lakes is perfectly clear, being the produce of internal springs, and the depth in the centre is represented as being exceedingly great. The Himalaya range also presents several lakes, which are fed from the melted snow.

The bases of the mountains are invariably separated from each other by streams of greater or less magnitude, formed principally by the innumerable springs and fountains which pour down on each side. Of these the principal, entitled to the rank of rivers, commencing from the N. W., are the *Kali*, or *Mandakini*, the *Bishenganga*, the *Duli*, the *Nandakini*, and the *Pindar*, all rising in the Himalaya, and forming, after a junction with each other, the united stream of the *Alakananda* or Ganges, which river, in its course throughout the province, from the depth and impetuosity of its current, is no where fordable. To the east, the *Kali*, the *Dhauli*, the *Gauri*, the *Ramganga*, and the *Sarju*, having also their origin in their snowy range, form, by their junction, the *Sarda;* or *Gogra*, and in addition to these, are the *Ramganga*, two *Nyars*, the *Kosilla*, the *Suab*, the *Gourmati*, the *Ladhia*, and the *Ballia*, all of which derive their source from springs in the interior of the province. The small Nullas are extremely numerous, but do not merit particular detail.

The hill rivers in their descent to the plains, immediately on entering the *Tarai*, lose a considerable portion of their body of water, and, in numerous instances, totally disappear at that point, during the hot and cold season, when the bed of the river continues perfectly dry for the space of nine to ten miles, after which it again fills; while at the same distance from the hills, numerous other petty nullahs are formed by the copious springs which gush out of the earth. These phenomena may be accounted for by the nature of the soil at the foot of the hills, which consists of a deep bed of alluvial shingle.

It is by the beds of the rivers that access into this province from the plains on the south, and from the table land of Tartary on the north, is afforded, and the frequented passes into the hills from these points, will always be found to follow, in the first instance, the opening formed by the course of some river, and those ghats which have no facilities of this nature are invariably difficult, and rarely available for commercial intercourse.

The passes through the Himalaya, are *Mana*, *Niti*, *Jowar*, *Darma*, and *Byani*, which will be hereafter described when treating of Bhote; the principal ghats of the plains frequented by trade, are *Bilasni*, *Bhorí*, *Sigdhi*, *Chokí*, *Kotdwara*, *Palpúr*, *Babli*, and *Kangra*, in *Gerhwal*; *Dhikúli*, *Kota*, *Bhamouri*, *Timli*, *Birmdeo*, in *Kamaon*.

Besides these, there are many *Chor* ghats leading to individual villages, and seldom travelled except by the neighbouring inhabitants.

The roads of communication throughout the province, consist merely of narrow foot paths, which are only partially practicable for laden cattle, while rocky precipices frequently present themselves, which are scarcely passable for cattle in any state. These paths, from the nature of the country, are seldom direct, but wind along the faces of the mountains or pass over them, according as facilities of ascent and descent are afforded. No attempt would appear to have been ever made by former governments to facilitate commercial intercourse by the construction of roads calculated for beasts of burthen: fragments of old roads are to be met with leading to some of the principal temples, but as they always proceed directly up the steepest acclivities by means of flights of stone steps, they could only have been intended for foot passengers. A road was also made under the Gorkha government through the centre of the province from the *Kali*, or *Gogra*, to the *Alakananda*, and passing through *Almora* to *Srinagar*, which formed the continuation of a

military road of communication extending from Nipal, and was regularly measured and marked off with coss stones : the construction was left to the Zemindars of the nearest villages, and therefore little more was done than repairing the existing path: it is, in consequence, not superior to the common cross paths of the province. The heaviness of the autumnal rains within the hills, must ever have rendered it difficult to keep any kind of road in tolerable repair, as at that season clefts in the sides of the mountain frequently take place. Military roads of communication have been formed under the British government, from the plains to the posts of *Almora* and *Petoragerh*, through the ghats of *Bhamouri* and *Birmdeo*. The latter road passes through the Cantonment of *Lohú* ghat, while a further new road connects that post with *Almora*. All these roads are practicable throughout for beasts of burthen. A commercial road from the plains through the *Dhikúlí* pass, has also been commenced.

The rapidity of the mountain rivers offers great impediment to communication and intercourse, more particularly during the rainy season, when (in the absence of bridges,) the traveller, his baggage and cattle can only be crossed over the large rivers by the assistance of the ghat people, who swim supported on gourds. The bridges are of four kinds: the first, consists of a single spar thrown across from bank to bank; the second, is formed of successive layers of timbers, the upper gradually projecting beyond the lower from either bank towards each other, in the form of an arch, until the interval in the centre be sufficiently reduced to admit of a single timber being thrown across the upper layers, the ends of the projecting timbers being secured in the stone piers ; these bridges, which are called *Sangas*, are usually from two to three timbers wide, and have sometimes a railing on each side. The third description of bridges, called the *Jhúla*, is constructed of ropes; two sets of cables being stretched across the river, and the ends secured in the banks, the road-

way, consisting of slight ladders of wood two feet in breadth, is suspended parallel to the cables by ropes of about three feet in length. By this arrangement, the horizontal cables form a balustrade to support the passenger, while reaching from step to step of the ladders. To make the *Jhúla* practicable for goats and sheep, the interstices of the ladders are sometimes closed up with twigs laid close to each other. A construction of this kind necessarily requires a high bank on both sides, and where this evident advantage may be wanting, the deficiency of height is supplied by a wooden gallows, erected on the two banks over which the ends of the cables are passed. The fourth and most simple bridge consists merely of a single cable stretched across the stream, to which is suspended a basket traversing on a wooden ring, the passenger or baggage being placed in this basket, it is drawn across by a man on the opposite side by means of a rope attached to the bottom: this is termed a *Chinka.** The two last descriptions of bridge are constructed at a very trifling expense, as the ropes used are made of a silky species of grass, which is produced in abundance in every part of the province. Iron chain bridges, as described in Turner's Thibet, would appear to have been used in this province at a remote period, but no remains of them now exist. A considerable number of bridges *(Sangas)* have been erected under the British government, and many, from the want of durability in the timbers, have had to be renewed after three or four years, so that it will no doubt be eventually found advantageous to resort to the plan of iron chain bridges.

The constant succession of falls and rapids, joined to the rocky nature of their beds, render the hill rivers impracticable for boats at any season, while, during the rains, a further obstacle is presented in the extreme impetuosity

* Meaning, it is supposed, *temporary*, being derived from the Sanskrit term *Kshanika*.

of the current. The only boat to be found within the hills is a small canoe, which plies as a ferry during six months of the year at *Srinagar*, on the *Alakananda*.

The buildings of every description throughout the province are constructed of stone laid in clay. The private houses are usually of three or more stories, having slated roofs with gable ends. In towns, the lower story forms the shop, and is left open towards the street, but in the interior this part is appropriated to the cattle. The wood used in buildings, is commonly some description of pine; but, where easily procurable, toon is preferred. The floors are made of clay beat down: in some parts of the province, where slates are not at hand, shingles, or planks of pine are substituted for them in roofing.

The temples are nearly all built in the same style of architecture: the principal part, in which the idol is placed, consists of an octagon, from ten to twelve feet in diameter; from the height of eight or nine feet, the sides are made gradually to incline inwards, till they meet; thus forming a cone, the apex of which is surmounted by an ornament in the style of a Turk's cap, and has, sometimes, a slight square projecting roof covered with slates or sheets of copper: in one side of the octagon is the door, and from this generally projects a small vestibule, having a pent roof of slate or copper, with a door of entrance in the gable end.

The *Baulis*, or covered fountains, are not remarkable either for their size or beauty: the bounty of nature, which has furnished innumerable springs on every mountain, renders excavation in search of water unnecessary, and all therefore that is required is a reservoir, enclosed in a small covered building, to secure the water from waste and contamination: such are the *Baulis*, built at the expense of individuals; a few are, however, to be met with, erected by former Rajahs, which exhibit some architectural ornaments

being surrounded by light verandas, supported by pillars, and having their interior decorated with sculpture. The construction of a *Bauli* being considered a meritorious work, numerous buildings of this description are to be found in the neighbourhood of all villages, and along roads of particular resort.

The only buildings which remain to be described, are the forts, which, from the state of internal government under the ancient Rajas, were extremely numerous, but the greater number are now mere ruins. They were usually built of large blocks of hewn stones, neatly fitted to each other, with loop holes in the walls for matchlocks, or small *jinjals*, and were always situated on the peak of some mountain, from which circumstance no doubt they derived their name of *Kalanga*. The choice of their position depended on the difficulties of approach, the steepness of the sides of the mountains, and the proximity of water. The mountain, towards the summit, was rendered as perpendicular as possible by scarping, and where the ridge approaching the peak admitted, a trench was dug across, which was passable only by means of a removable bridge. Having thus described the form and nature of the buildings in this province, the number and extent of its towns will now be noticed.

The slender and diffused nature of the resources, joined to the difficulties of transport in these mountains, by rendering the supply of provisions to a large community precarious, must ever have checked the establishment of towns or large villages. It was consequently, at the immediate seat of government alone, that a population to any extent was ever collected, and such was the origin of *Almora, Srinagar, Champáwat, and Joshímath*, the only towns in this province. The latter, though never the place of residence of the actual sovereign, yet owed its existence to the presence of the *Rázwal*, and the numerous establishment of the temple of *Badarinath*, and as the *Rázwal* possessed absolute authority in the districts round *Joshímath*, and had always the disposal of a considerable annual income, he may be considered in the light of

a petty prince. With the exception of these four places, there is not a single place that can boast of a permanent bazar, or that contains 120 houses.

Almora, situated in latitude 29° 24′, longitude 79° 39′, is built on the top of a ridge, running east and west, and elevated 5400 feet above the sea: it was founded about three centuries and a quarter ago, by a Raja of the last dynasty, who, at that period, having extended his dominion over the western districts, removed his court from *Champáwat* to *Almora*, as a centrical point of his kingdom. From the nature of its situation, it is confined to a single street, nearly three quarters of a mile in length, paved with stone, and consisting of two bazars, divided from each other by Fort Almora, and the ancient palace of the Rajas. Detached houses, chiefly inhabited by Brahmins, are scattered along each face of the mountain below the town. At the western extremity, and immediately joining on the town, are the lines of the regular troops, in the rear of which is the fortification now termed Fort Moira: at the eastern extremity is a small martello tower, called St. Mark's. The palace of the Rajas consisted of a confused pile thrown together in an irregular style, and as the whole was in a state of considerable decay, it was in consequence knocked down, and the materials appropriated to the public works: the principal part of the ground on which it stood, is now occupied by the jail. There are several temples in *Almora*, but none requiring any particular mention. By an enumeration in 1821, the number of houses in the town and suburbs was found to be 742, divided among the different classes and castes as follows :—

Hindus, ...228	*Doms*, ...127	*Mohammedans*, ... 75
Brahmins, ...228	Stone Cutters, ... 51	Tradesmen, ... 57
Merchants and Bankers,..184	Masons and Carpenters, 33	Not engaged in trade,..... 18
Goldsmiths, ... 40	Blacksmiths, ... 27	
Petty Traders, ... 53	Copper Smiths, ... 8	
Dancing Girls, ... 53	Curriers, ... 8	
Not engaged in trade, ... 19		

The number of inhabitants will hereafter be detailed under the head of population.

The Kacheri and other civil buildings are at *Almora*, but the houses of the civilians are at *Hawelbagh*, which is considered as the civil station, and at which the provincial battalion is cantoned: this place is five miles north of *Almora*. The town of *Almora*, from having become the station for the regular troops and the civil establishments, has, during the last six years, much increased in the number of its inhabitants, and many new houses have been erected during this period. Under the Gorkha government, the town was fast hastening to decay.

Srinagar, the antient capital of *Gerhwal*, is situated in lat. 30° 14′, long. 78° 37′, and is built in a valley on the bank of the *Alakananda*, the principal branch of the Ganges. It owes its origin to an ancestor of the present Raja of *Gerhwal*, who, about three centuries past, having established the monarchy of *Gerhwal*, founded the town of *Srinagar*, and established it as the capital.

As the whole trade of *Gerhwal* soon centered there, it would appear at one period to have attained a very flourishing condition, and far exceeded *Almora* in extent and population; but during the last twenty years, this town has suffered most severely from the successive calamities of earthquake, flood, and invasion, and to these must now be added the decrease of trade: by the recent partition of *Gerhwal*, it has lost all share in the trade of that portion of the country made over to the Raja, while the greater part of the traffic from the eastern district, which formerly centered in *Srinagar*, now flows direct through the more convenient passes of *Kamaon*. From these causes, the merchants are daily deserting to *Almora* or *Tírí*, (the capital of the Raja) and the few who remain are retained there principally by the influx of pilgrims, who annually pass through the town in their route

to *Badarianath.* The town contains one bazar, running north and south. In 1821, the number of houses was 562, distributed as follows:

Doms, ... 96	*Mohammedans*,..... 28	*Hindus*, ...438	
		Brahmins, ...129	
		Merchants and Gold Smiths, ...	84
		Dancing Girls, ... 30	
		Gosaens, ... 73	
		Petty Traders and not engaged in trade, ...	122

The number of Hindu temples is very great: nearly forty receive allowances from the government, but none of these buildings are deserving of description. The palace of the Raja must once have been a handsome structure, and, considering the poverty of the country and difficulties of building here, is certainly deserving of admiration. It consisted of an extensive quadrangle, having three grand fronts, each four stories high, with projecting porticoes, the whole of the lower part being profusely ornamented with sculpture neatly executed. The materials consist of large wrought blocks of a close grained black stone, laid in mortar. The greater portion of this building has been thrown down by earthquakes, and the three porticoes abovementioned, are now alone standing. The native establishments for the revenue and police of the western half of the Gerhwal districts are stationed in *Srinagar*, and there are two *Jhulas* and a canoe for crossing the *Alakananda* established, and in the immediate vicinity of the town.

Champáwat, in long. 79° 28′, lat. 29° 19′, and elevated five thousand four hundred and seventy feet above the sea, is situated in the district of *Kalikamaon*, near the extremity of the province: it was originally a village,

the residence of the principal Zemindar of that quarter, but became, between six and seven centuries past, the capital of a small independent principality, established by the Zemindar in question, out of the wrecks of the *Kúttar* monarchy destroyed at that period: it subsequently became the entrepot for the trade of Tartary, passing from the *Dharma ghat* to *Belhary*, in the plains; and to this circumstance must be ascribed its continued existence as a town, and its retention of a bazar, after it had ceased to be the residence of the court. The present number of houses is sixty-one, of which forty-six are shops: the antient palace of the Rajas, and the fort in which it stood, are now a heap of ruins. The Kacheri of the *Tehsildar*, for the eastern districts of *Kamaon*, is stationed here, and three miles north of the town, at a place called *Lohu ghat*, is a military cantonment, at which is stationed a force for the protection of the frontier. Another post of the same kind is established twenty-two miles north of *Lohu ghat*, at *Petoragerh*. Two small fortifications have been recently erected at these posts.

Joshimath, long. 79° 32′, lat. 30° 33′, is situated near the junction of the *Bishenganga* and *Dauli*, (branches of the Ganges) and is elevated 7,500 feet above the sea. The *Rawal*, and other attendants of the temple of *Badarinath*, reside here during half the year, when the temple is blocked up with snow. There are 119 houses, distributed as follows:

Brahmins, ...	21
Merchants, ...	14
Cultivators, ...	68
Doms, ...	16

Some trade is carried on from this town with Tartary, through the *Mana* and *Niti* passes.

Bageswar, situated at the conflux of the river *Sarju* and *Gomati*, long. 79° 35′, lat. 29° 50′, contains a bazar consisting of forty-two shops, which

are all the property of the *Almora* merchants, erected solely with a view to the Tartar trade, two considerable fairs taking place here annually: as these houses are only inhabited during two or three months in the year, they must be considered rather as coming under the description of a temporary *Gunj*, than of a town. From the great improvement in the Tartar trade, within the last six years, the number of houses in this place has greatly increased.

Some notice of the size of the villages may now be taken. From the nature of the arable land in this province, as already described, it rarely occurs that such quantity exists in any one spot, as to require the labor of a large resident population: the villages are consequently, with a few exceptions, universally small, and are, in fact, nothing more than detached hamlets, scattered along the sides and bases of the mountains, wherever facilities for cultivation are afforded.

The total of inhabited villages and hamlets, as will be seen by the accompanying statement *(a)* amounts to 9034, while the whole number of houses contained in them, is only 44,569, giving an average of nearly five houses to each village. The number of hamlets consisting of one house is very great, while only 25 villages are to be found in the province, which exhibit more than 50 houses, and the largest village exhibits 115 houses. On this head, I regret that it is not in my power to offer more certain information than such as is derived from an estimate of the average of inhabitants to each house throughout the province. An attempt was made to ascertain the amount by actual enumeration, and, as far as related to the towns, this measure was executed without difficulty, but in the interior, obstacles occurred which rendered the attempt nugatory. The revenue officers, from the extent of their jurisdictions, and the smallness of their establishments, were necessitated to call in the aid of the *Kamins* and *Seyanas*, and the returns furnished through this

assistance, exhibited such extraordinary incongruity, both with respect to the proportion of males and females, and to the average rate of inhabitants to each house in different villages, that no reliance could be placed on them. This inaccuracy must be ascribed, no doubt, to a suspicion on the part of the land-holders, that the information was required solely with a view to some fiscal arrangement, as, under the former government, the amount of the cultivating population had formed one of the principal grounds in the adjustment of the village assessment. A recourse to the mode now adopted was, therefore, found to be unavoidable; and it remains to consider the principle on which the estimated average has been founded.

The state of population in the towns does not afford an exact criterion on which to form a judgment of that in the interior, as the inhabitants of the former, from the difficulties of procuring grain, are compelled to maintain a part of their family in villages. To this cause must be ascribed the smallness of the average exhibited in *Almora* and *Srinagar*, the former being five and a half, and the latter not quite four and a quarter to each house, a rate which by no means corresponds with the size of the houses, or can be reconciled to the custom of the country. The erection of a house, from the nature of its materials, requires a very considerable outlay: this consideration tends greatly to check the subdivision and separation of families, and many generations are constantly to be found residing under the same roof. Under these circumstances, the proportion now assumed, of six and a half residents to each house, will not perhaps be thought excessive. Taking, therefore, the number of houses in *Kamaon* and the annexed pergunnas of *Gerhwal*, as exhibited in statement *(a)* at 44,569, the above average will yield a population for the interior, including Bhote, 289,698 souls. To this must be added the inhabitants of the towns, amounting to 7348, and if a further addition of 4000 be made for troops, camp followers, and civil establishments, the total of the residents in the province may be estimated at 300,046, giving about 27½

to the square mile. As however $\frac{1}{3}$ of the province, consisting of $\frac{4}{15}$ snow in the north, and $\frac{1}{15}$ turraee in the south, is almost wholly uninhabited, the proportion in the remaining parts will be about $40\frac{1}{2}$ persons to the square mile. The proportion of Mohammedans is extremely small, as they are only to be found in the towns of *Almora* and *Srinagar*, and in two or three villages along the Ghats to the plains; the former amount to 494, and the latter 154; to these may be added the troops and camp followers of the same sect, estimated at 100, and the total will then stand at 748.

A detail of the inhabitants of the towns is here subjoined:

	Houses.	*Males.*	*Females.*	*Children.*
Almora, ...	742	1369	1178	968
Srinagar, ...	561	945	887	512
Champawat, ...	61	338	details not given.	
Joshimath, ...	182	225	322	101

The great proportion of females to males in the latter town, may be ascribed to the number of female slaves, the property of the temple of *Badadrinath.*

On the Zoology of the province, it is not pretended to offer scientific descriptions, but merely to notice any peculiarities to be found among the animals in these mountains. The animals of the *Bhawar* or *Tarai* are too well known to require any notice; but it may be stated, that the elephants in that quarter are numerous, and many of the herds are represented by the Zemindars as very large. A few of these animals are annually caught by means of *Kumki* elephants, at the expense of the Nawab of *Rampur*. The practice of digging pits is forbidden, and as the elephants are now little molested, it is to be hoped that they may, at some future period, prove available to the service of the state. The domestic animals are the same as in the

plains, but of smaller size : horses and asses must, however, be excepted, for of the former there are only a few ponies, which are imported from Tartary, and of the latter there are none. The hill sheep have invariably short tails like deer. Further notice will be taken of the cattle, when on the subject of agriculture. The wild animals are tigers, by whom great numbers of people are annually destroyed, leopards, bears, jackals, wild cats, weasels, flying squirrels, moles, porcupines, rats, and mice, monkeys, two varieties, the *bender* and *langúr*. The beasts of chase are wild boars, and five species of deer, two, the *jarao* and *sarao*, large, and three, the *thar* or chamois, the *ghûrer* and the *khaker*, small ; also hares. The animals peculiar to the Himalaya will, hereafter, be noticed in a separate article. Among the birds are, one eagle, vultures, kites, hawks, ravens, crows, daws, jays, wood-peckers and an endless variety of small birds. The game birds are pheasants, five varieties, all differing from the Europe, jungle fowl, partridges, three sorts, quails, woodcocks, peacocks, snipes, and wild fowl. The latter, as well as other aquatic birds, are very rare, owing, in all probability, to the rapidity of all the mountain rivers. The common barn door fowl is bred by the inhabitants of low caste.

Reptiles are by no means numerous. The snakes are of three or four kinds, but all harmless excepting the *Cobra capella:* this last is, however, only to be met with in low hot situations, such as *Srinagar*, where fatal accidents occasionally occur from its bite. This remark applies also to scorpions, those on the tops of the mountains being very small, with little or no venom. The remaining reptiles are *gosamps*, armadillos, lizards, asps, frogs, toads, &c.

The rivers and lakes, in these hills, offer very few varieties of fish, not probably exceeding seven or eight, among which are the trout and eel : alligators and turtles are not found higher than the Tarai. Land crabs are common. The rivers, for some distance from the Himalaya, are entirely

free from every description of fish, owing, probably, to the coldness of the water from the snows.

The insects are extremely numerous, but offer no new or peculiar varieties; and it will therefore be sufficient to mention the bees, which are of two kinds. The domestic bee varies only in size from that of Europe, being considerably smaller. The hives for their reception, which are to be met with in almost every village, consist merely of a log of wood, hollowed out, and the ends stopped with pieces of boards fitted in, and so fastened as to admit of being easily removed. A swarm of bees being procured in the common mode, the hive is then built into one of the outer walls of the house, and a small hole is made at one end for the egress and ingress of the bees. When the honey is considered as ready, the bees are driven out by a continued knocking on the inner end of the hive, the hole of entrance is then stopped to prevent their immediate return, and the board at the back being removed, the honey is taken out; after which the hive is restored to its original state, and the bees suffered to retake possession. The quantity of wax afforded by these bees is trifling; the honey is, however, remarkably white and fine flavored. The wild bee, which exactly corresponds with the humble bee of Europe, builds its nest on the rocks and in the caves at the base of the snowy mountains: as their honey is not an object, the nests are not taken till voluntarily evacuated, and being thus unmolested the bees continue, year after year, to build at the same spot. The nests in question yield from two to eight seers of wax each. It may be remarked, that locusts rarely visit these hills: some considerable flocks made their appearance in 1820, after an interval of twenty years, but they were almost immediately destroyed by rain.

As the diversity of temperature and climate to be found at the various degrees of elevation on the mountains, tends so greatly to multiply the

varieties of vegetable products, some description of the former appears requisite.

The heat is generally moderate, as will be seen from the annexed statement of the average range of the thermometer in the shade, throughout the twelve months.

	7 A. M.	2 P. M.		7 A. M.	2 P. M.
January,.....	35°	47°	July,.....	72°	78°
February,.....	37°	55°	August,.....	72°	79°
March,.....	46°	61°	September,.....	67°	75°
April,.....	54°	66°	October,.....	55°	69°
May,.....	57°	73°	November,.....	42°	60°
June,.....	73°	76°	December,.....	34°	52°

These observations were taken at *Hawil Bagh*, an elevation of 3887 feet above the sea. The heat necessarily diminishes, as the height increases. At *Almora*, which is, as already stated, 5100 feet above that level, the difference is between two and three degrees less than the above average, and so on in proportion. During the cold season, on the contrary, from the greater evaporation, the thermometer, before sun-rise, is always lowest in the valleys, and the frost more intense there than on hills of moderate height, (that is below 7000 feet,) while at noon the sun is more powerful. The extremes, in twenty-four hours, have been more than once 18° and 51°, being a difference of 33°; an inequality which proves destructive of horticulture, and highly injurious to trees until they have attained a certain age, after which they are no longer affected by such changes. Snow by no means falls equally every season; the natives fix every third year as likely to be snowy. No year, however, passes without its partial occurrence. The snow never lies but on the mountain tops and ridges, and from thence it soon disappears, unless sheltered from the sun by forests: where the

latter are thick, it remains many months. It may, in most years, be found on the summit of the *Ghagar* range, between *Almora* and the plains, so late as the middle of May.

No month in the year is without rain: the periodical season for its fall is from the middle of September, and there usually occur five or six days of continued rain in the end of February, or beginning of March. During the remainder of the year, it is partial and uncertain. In April and May, the rain is usually attended with violent storms of thunder and of hail. From the result of observations made with a pluviameter at *Hawil Bagh*, it may be assumed that, one year with another, the average quantity of rain in the twelve months, is between forty and fifty inches. Thunder is frequent and always loud; buildings are often struck, and lives occasionally destroyed by lightning.

The soil on the ridges and sides of the mountains is generally poor and stony, while the depth of earth is seldom great, and rock is commonly to be met with at a few feet from the surface: in such situations, therefore, the aid of frequent supplies of manure is required to renew the fertility of the land.

In the valleys, which consist almost wholly of alluvial soil, deposited by the rivers, or washed down from the mountains by the rains, the land is tolerably productive, though not to be compared with that in the Tarai or the plains.

Among the trees, the most numerous are the pines, affording eight varieties, some of them remarkable for their size and qualities. The oak also offers six or seven species, all differing from the Europe oak, with the exception of the ilex, which is similar. To these may be added therhododendron, two sorts, white and red, horse chesnut, toon, &c., an endless variety, some common to the plains, and others peculiar to the hills. The fruit trees include

the apple, pear, apricot, cherry, walnut, pomegranate, mulberry, peach, mango, guava, orange, lemon, two kinds, citron, four kinds, plaintain, arbutus or tree strawberry, raspberry, barberry, grape vine, blackberry, and *giwain*, besides some peculiar to the hills, as the *bhamora*, and the *chúrí*, or butter tree, which produces a small edible fruit in the shape of a pear, containing a stone, from the *kernel* of which is formed the butter, while from the saccharine matter contained in the flowers, a species of sugar is also manufactured. To conclude the list of fruits, the strawberry, the water melon, and pumpkin, may be added. Among the shrubs it will be only necessary to mention the dog rose and hawthorn, *sidhbarúa*, from the bark of which paper is manufactured, and the dalchini, (the wild cinamon.) Garden vegetables were confined to onions, turnips, sweet potatoes, egg plants, and cucumbers, all remarkable for their size and flavor; spinach was also much cultivated. Potatoes have now been introduced with partial success, but the greater number of Europe vegetables have been found to thrive extremely well. The flowers are extremely numerous; the most remarkable are lillies, many varieties, flags, pionies, wild tulips, &c. &c.

Hitherto the only minerals discovered, are the coarse metals, viz. copper, iron, and lead. The copper is produced in many parts of the province, though not always in the same species of soil, the matrix in some of the mines being a dark sandy stone, and in others a white soapy rock. The principal mines now worked, are *Gangoli* and *Síra*, in *Kamaon*, *Nagpur* and *Dhanpur*, in *Gerhwal*. Each mine consists of a horizontal shaft, run into the side of a mountain: these shafts are about $3\frac{1}{2}$ feet high by $2\frac{1}{2}$ feet wide, and have their floors gradually declining towards the mouth, to prevent the water from lying and accumulating. Where a rich vein is discovered, traverses of the same description as the shaft are struck off, and when the ore is exhausted a new mine is commenced near the old one. This measure is adopted also when the old mine, from earthquake, or other cause, becomes blocked up by the falling in of the

roof. Some of these shafts are carried for a very considerable distance into the bosom of the mountain. The period of mining is during the cold and hot weather, when the produce is collected at the mouth of the pit, where it is washed by the women and children, a small stream being always conveyed thither for the purpose: the clean ore is then carried to the houses of the miners, where the greater part remains for smelting till the rainy season. Two or three men only are employed in working at the same time, and these are relieved every hour. The ore is brought out of the mine on buffaloe hides, which are dragged along the ground by boys, with a rope tied to one end, and passed round their bodies. The instruments used are merely hammers, small iron wedges, and crow bars; strips of turpentine fir are used for light. The copper usually sells on the spot for sixty rupees the maund.

Iron exists in all parts of the province, and as the process of extracting it is extremely simple, a great number of mines are constantly worked. The ore is found near the surface, in extensive strata of rocks, but varying very materially in appearance at different mines. In preparing the iron, the ore is, in the first instance, broken small, and roasted by the miners, until the whole quantity adheres together, forming a single mass: in this state it is delivered by them, for the further process, to the blacksmiths, by whom the roasted ore is once more broken small, and then exposed in crucibles to a strong heat, sufficient to fuse the vitreous matter, which runs off through a hole left for that purpose. The metal remains in the crucible, and is then beaten up into small bars for the market, where it sells at a price fluctuating between 3-8 and 4 rupees per maund. The common produce at the different mines is from 40 to 50 per cent. So imperfect, however, is the smelting, that from 1¼ to 1½ is, subsequently, lost in working up this iron.

Of lead, a few mines exist in the province, but none of them are worked.

The rocks of the southern and midland parts of the province offer little variety, consisting almost uniformly of coarse mica, containing nodules of quartz, sand stone, and slate. In the northern districts, the prevailing kinds are granite, quartz in large masses, and white marble. Garnets, of an inferior description, are to be found every where embodied in quartz or mica. Rock chrystal exists in plenty in the Himalaya. Organic remains and fossil bones are also found in that part of the country; the former consists of *madrepores* and *salagrams*; the bones would appear to have belonged to some large animal of the ox species, probably the *yak*. Bitumen is found on the summits of many of the high mountains in the province: it exudes from the crevices in the rock, and is of a dark black color, with a strong unpleasant odour. It is used in medicine by the natives, under the name of *Silajit*.

A white saponaceous stone, resembling and used for the same purposes as pipe clay, is produced in many places. In *Gerhwal*, various vessels are turned from it, which, when polished, have the appearance of marble. They retain liquid, but being extremely brittle, are little used.

If volcanic appearances are ever discovered, it will no doubt be in the *Himalaya* range: a few hot springs are to be met with in the passes through it; the heat of these vary; one at *Badarinath*, where it issues from the ground, shows a heat of 138° Fahrenheit. The inhabitants residing at the base of the range in question, state that smoke is occasionally seen to rise from the interior. The frequent occurrence of earthquakes renders it possible, that some volcano is situated there, but the inaccessible nature of the interior of the *Himalaya*, must ever render it impossible to ascertain its existence by actual inspection.

With respect to the origin of the inhabitants, recourse can only be had to vague traditions and conjectures. The country, from its situation, must

necessarily have been peopled from the *table land* of *Tartary*, or the plains of *Hindustan*. Judging, however, from the personal appearance of the inhabitants, their religion, and language, the latter appears the most probable, as had the first settlers been *Tartars*, some communication would doubtlessly have been maintained with the mother country, by subsequent migration from thence. The original occupants of the country, whenever they may have come, would appear to have been completely uncivilized, and wholly ignorant of agriculture and of the common arts of life. At a period, comparatively speaking, not very remote, the celebrity of the *Himalaya*, in the Hindu Mythology, by inducing a constant resort of pilgrims, led to the gradual colonization of the country, by natives of various parts of *Hindustan*, who introduced their religion and knowledge; and the country having, by these means, been rendered an object of competition, its invasion and conquest soon followed. Such are the current traditions, and their simplicity entitles them to consideration.

Of the aborigines, a small remnant, pertinaciously adhering to the customs of their ancestors, are to be found in the *Rawats* or *Rajis*. They are now reduced to about twenty families, who wander in the rude freedom of savage life, along the line of forests situated under the eastern part of the *Himalaya*, in this province. In all probability the outcastes, or *Doms*, are in part descendants from them; a conjecture that is founded chiefly on two circumstances, first, the great difference in the personal appearance of the *Doms* from the other inhabitants, many of the former having curly hair, inclining to wool, and being all extremely black, and secondly, the almost universal state of hereditary slavery in which the *Doms* are found here. With the origin of this slavery, even the proprietors are unacquainted, it may, however, easily be explained, by supposing a part of the aborigines to have been seized, and reduced to that condition by the first colonists above-mentioned.

The sanctity of the Himalaya in Hindu mythology, by no means necessarily implies the pre-existence of the Hindu religion in this province, as the enormous height and grandeur of that range visible from the plains would have been sufficient to recommend it as a scene for the penances of gods and heroes. The worship of *Vishnu* would appear to have been introduced into this province by missionaries, from the peninsula of India. All the most celebrated shrines and temples dedicated to the incarnations of that deity, owe their undoubted foundation to the former princes of that quarter, and to the present moment these temples, including *Badarínath, Kedarnath, Raghunath,** at *Deoprag*, *Narsinh*, at *Joshímath*, &c., are exclusively administered to by priests, natives of the peninsula. To the polytheism of the Hindu creed, has been here superadded a variety of local superstitions, and the great bulk of the population are now Hindus in prejudices and customs, rather than in religion. Every remarkable mountain, peak, cave, forest, fountain and rock has its presiding demon or spirit, to which frequent sacrifices are offered, and religious ceremonies continually performed by the surrounding inhabitants at small temples erected on the spot. These temples are extremely numerous throughout the country, and new ones are daily erecting; while the temples dedicated to Hindu deities, in the interior, are, with a few exceptions, deserted and decayed. The ceremonies peculiar to the local deities are uninteresting: on particular festivals, dancing forms a principal part, when the dances are performed by any number of men, who move round in a circle with various contortions, their motions being regulated by the slow measure of song, which is sung by the leader of the party, the rest joining in the chorus.

The former government, together with the principal people of the pro-

* Although it is scarcely possible that the author of this paper should have been misinformed, yet the general impression derivable from original authorities is, that some of these are shrines of *Siva*, not of *Vishnu*.—H. H. W.

vince, and the inhabitants of the towns, professed the pure Hindu Brahminical tenets. Either from the absence of any intimate connection with Mohammedan powers, or from an abhorrence of the excess committed by Mohammedan invaders against the Brahminical worship, in this and other countries, strong prejudices were ever entertained against that sect. The profession of the Mohammedan religion was rather tacitly permitted, than openly tolerated in both *Kamaon* and *Gerhwal*, and no public processions, *Tazias*, &c., were ever suffered to take place either at *Almora* or *Srinagar*, at which places only Mohammedans are to be found in any number.

The institution of caste exists here, among the upper ranks, in its utmost rigour, and any infringement of its ordinances or restrictions is immediately followed by degradation, nor can a restoration to the privileges of caste be obtained, but by undergoing various prescribed penances agreeable to the nature of the offence. In the interior, the inhabitants are comprised under three classes only, Brahmins, Rajputs, and Doms: in the towns, other castes and branches are to be found. The principal classes of Brahmins are *Joshis*, *Panths*, and *Pandes*, in *Kamaon*, and *Khandúrís* and *Dobhals*, in *Gerhwal*, all of which are extremely scrupulous and prejudiced. Among the lower ranks of Brahmins, great latitude is taken in regard to labor, food, &c., and their claim to the distinction of that caste is, in consequence, little recognised: the mass of the labouring population, from similar causes, have still less pretensions to the designation of Rajputs, which they assume. The Doms are, of course, out castes, and to them are left the whole of the inferior trades, those of carpenters, masons, blacksmiths, coppersmiths, quarriers, miners, tailors, musicians, &c., and by them also are performed the most menial offices.

The ceremonies and periods at which marriages are concluded, are almost wholly similar to those followed by the Hindus in the plains. A sum

of money is, however, invariably paid by the suitor to the nearest relation of the bride, a practice reprobated in the plains. This sum varies from twenty-five to a thousand rupees, according to the rank and property of the parties, and from this amount are defrayed the expences of the marriage ceremonies, and of the bride's portion. In equal marriages, among the high classes of landholders and merchants, and among the Brahmins, the disbursement generally exceeds the sum received from the bridegroom. In cases of second and subsequent engagements entered into by persons of this description, the new bride is received on terms of inferiority to the first wife, and the *dower*, and other expences, are less proportionate to the sum paid. The latter observation applies to all contracts of this nature, which take place in the remaining classes of the population, such transactions being, in point of fact and custom, one of regular sale, conveying to the husband and his heirs, the free and disposable property in the person of the wife, a right which, though now not recognised, was, under the former governments, daily put in practice. When the means of the suitor are insufficient to satisfy the demands of the parents, an equivalent is sometimes accepted in the personal services of the former, for a given period of years. The marriage is completed on the signing of the contract, and at its expiration, the contractor is at liberty to carry away his wife.

The custom of many brothers having one wife in common, has long ceased to be practised in any parts of this province, but the widow of an elder brother is commonly re-married to the next brother.

The dead bodies are here burnt, with the usual Hindu ceremonies. Where death may have ensued from any disorder supposed to be contagious, the body is usually buried in the first instance, and after the lapse of two or three months, the remains are dug up and burnt on a pile. *Satis* were numerous under the former government, but have now greatly decreased,

and the annual average does not now amount to three. As this practise is now confined wholly to the Rajput families of the highest class (which are by no means numerous) it may be expected to become daily more rare. The other classes have almost invariably proved most ready to listen to the persuasions of the public native officers, and have been satisfied with the salvo offered to their character, by the ostensible intention and preparation without proceeding to the completion of the sacrifice.

There are no public institutions of the nature of schools, and private tuition is almost wholly confined to the upper classes. The teachers are commonly Brahmins, who impart to their scholars the mere knowledge of reading, writing, and accounts. The children of respectable Brahmins are also taught Sanscrit, and are occasionally sent to Benares to complete their studies, where they pass through the usual course of Hindu education, consisting of theology, astronomy, judicial astrology, and sometimes medicine. The Pundits here, however, by no means appear to excel in any one of these branches, as the most learned usually resort to the courts of the Hindu native princes in the plains. The colloquial language is pure Hindi, derived chiefly from the Sanscrit, without any admixture of Persian. The terminations and punctuations are, however, extremely corrupt, more particularly in the northern pergunnas. The language used in *Gerhwal* differs very considerably from that of *Kamaon*. The bulk of the population in both parts are, however, acquainted with Hindustaní, as spoken in the plains.

In the division of time, the Hindu mode is exclusively followed, and the years in use are also Hindu, being the *Sambat* and *Saka*. The latter is the most generally adopted in written documents: it differs from the *Sambat* by a period of thirty-five years.

The religious establishments are numerous, and the lands assigned for

their support amount to about one-fifteenth of the total arable lands of the province. Under the former government, large sums were distributed on particular occasions, and festivals to the temples of the favorite deities, a few of which will be here particularly noticed.

The shrine of *Badarináth*, dedicated to an incarnation of *Vishnu*, and one of the most sacred in the Hindu mythology, is situated within the *Himalaya*, in the *Mana* pass, immediately below the village of that name. The temple is built on the bank of the *Bishenganga*, immediately over the site of a hot spring, the existence of which no doubt led to the original selection of this remote spot. The present building, a modern erection, is small and neat, the material being a hard white stone, and the roof formed of copper tiles. The constant danger from avalanches, renders a contracted style of building indispensable, and even with these precautions, many former temples have been overwhelmed and destroyed. The *Ráwal*, or chief priest, who administers this institution, is invariably a Brahmin from the Carnatic, or Malabar coast, no other description of Brahmin being allowed to touch the idol. To prevent any inconvenience or cessation of the religious rites, in the event of the sickness or death of the *Ráwal*, a Brahmin of the same caste remains in attendance at Joshimath. The *Ráwal* has a regular establishment of vizirs and secretaries, treasurers, &c., to manage the temporal concerns of the institution, and under the former Rajas, this personage exercised supreme and uncontrouled authority in the villages attached to the temple. The shrine, notwithstanding its extraordinary sanctity, is far from rich. The idol is adorned with only one jewel, a diamond of moderate size, in the middle of its forehead, while the whole paraphernalia, including ornaments, dresses, gold and silver utensils, &c., do not exceed 5,000 rupees in value. As some explanation of this comparative poverty, it may be stated, that on the Gorkha invasion of Gerhwal, the Raja took jewels and plate to the amount of 50,000 rupees, as a loan from the temple. The revenues of the

temples are derived from two sources—the offerings of votaries, and the rents of assigned lands; but the difficulties of access, by checking the resort of rich pilgrims, renders the first branch less productive than might have been expected. The season of pilgrimage commences at the beginning of May, when the temple is opened, and concludes in November, when it is again closed: in ordinary years, the number of pilgrims varies from seven to ten thousand, of which, however, the greater portion are Jogís and Byragís. The offerings in such years, amount to between 4 and 5,000 rupees, but at the *Kúm*, and half *Kúm*, the numbers and receipts are proportionably greater. In 1820, the pilgrims who reached the temple, amounted to 27,000, while many thousands turned back from the fear of the cholera, which then raged in Gerhwal, or fell sacrifices to that distemper on the road. The receipts, at the same time, were 15,750 rupees, exclusive of gold and silver ornaments and vessels, to the value of near three thousand more. The revenue derived from land by no means corresponds with the number of villages with which the temple is endowed. The institution possesses no less than two hundred and twenty-six villages, one hundred and seventy in *Gerhwal* and fifty-six in *Kamaon*. Of the former, many are large and populous, and were acquired rather from the poverty than the piety of the former Rajas, having been assigned in satisfaction of considerable loans. The rents are paid partly in produce and partly in money, agreeably to the specification in the original grants. As the proprietors of these villages were almost universally Brahmins, the assessment was fixed in permanency at a very low rate in the deeds in question. The value of the proceeds of every description from these villages, may be estimated at 2,000 rupees; 1,500 from *Gerhwal*, and 500 from *Kamaon*. The expenditure is regulated, in some measure, by the receipts, and consists chiefly in the support of the *Ráwal* and numerous establishment, in the daily distribution of food and alms to pilgrims, and in the regular allowances to Brahmins on various festivals. In ordinary years, the disbursements exceed, by a few hundred rupees, the gross income, as above estimated, at between 6 and 7,000 rupees,

in which case the deficiency is supplied by loans, which are liquidated by the surplus proceeds of productive years. In the year 1820, the sum of 7,500 rupees was, in this manner, devoted to clear off former incumbrances. These statements have been formed from the original detailed accounts, which, from the various checks that exist in their formation, must be generally accurate. During the winter months, the temple is blocked up and covered with snow, and the attendants remove to *Pandkesar* and *Joshímath.*

The temple of *Kedarnâth,* similarly situated in the *Himalaya,* is also dedicated to an incarnation of *Vishnu.* The present building is larger and handsomer than that at *Badari,* and has only recently been completed at the expense of Kajee Amer Sinh and his family. The *Rávval* here is also invariably a native of the Malabar coast, of the *Lingam** sect. He does not, however, perform the religious ceremonies in person, but resides constantly at *Ukhimath,* and sends his deputy (of the same class) to *Kedarnath.* The season of pilgrimage, and the number of pilgrims, are nearly the same at both temples, a previous visit to *Kedārnath* being considered a necessary preparation to the pilgrimage to *Badarínath.* A few pilgrims annually devote themselves to destruction there, either by precipitating themselves from the summit of a particular rock, or by penetrating into the Himalaya, till overwhelmed in the snow. The receipts and disbursements of this temple may be taken at one-third of those of *Badarínath.* There are also several charitable endowments, for distribution of food to pilgrims proceeding to *Kedarnath* and *Badarínath,* which are supported by lands exclusively assigned for the purpose, the greater part, during the Gorkha government; at each of which the pilgrims receive one day's food either going or returning.

---

* How is this reconcileable with its being a Vaishnava shrine? H. H. W.

The village of *Púchasao*, in the *Jawar* pass, is in *Sadawart*, for pilgrims proceeding to Lake Manasarovara.

Kamaleswar at *Srinagar*, and *Jágeswar* near *Almora*, are the only other religious establishments in this province, which deserve consideration from the extent of their endowments.

The remaining temples, holding one or more villages, are extremely numerous. *Raj Rajeswari* in *Dewalgerh*, *Gerhwal*, receives an annual allowance from government, amounting to rupees 652, and several other temples at *Srínagar* and *Almora* also enjoy each a small money pension.

The junctions of all large streams offer sacred objects for pilgrimage, of these the principal are *Deoprag*, *Rudraprag*, *Karnaprag*, *Nandprag*, and *Bishenprag*, situated at the confluence of the Ganges, with the *Bhagirathi*, *Mandakini*, *Pendur*, *Nandakini*, and *Bishenganga*, respectively.

Bageswar, at the junction of the *Gomati*, and *Rameswar*, at the junction of the *Ramganga* with the *Sarju*, respectively, are most celebrated in *Kamaon*, and have each their periodical fairs.

The *Government* consisted of a simple monarchy, but the power of the sovereign was, in point of fact, far from absolute, being ever controuled in a greater or less degree by the will of the aristocracy.

The latter, from the poverty of the country, was confined to a small number, consisting merely of the civil and military officers of the state, and of a few principal landholders. Many of the chief offices of government comprising Diwans, Defterees, Bhendaris, Vizirs, Foujdars, Negís and Thokdars, had become hereditary in particular families, a circumstance which rendered

the influence of their holders boundless in their several departments. The Raja's authority was still further circumscribed by the corrupted state of feudal tenure which existed here. The country was allotted in separate divisions for the payment of troops, to the commander of which was entrusted the civil administration of the lands assigned. The revenues of some districts were originally reserved for defraying the expences of the court, but these had been nearly absorbed by grants of the junior members of the royal family, to the civil officers of government, and to the attendants of the court, all of whom, from the highest to the lowest, were supported and remunerated in land. A further alienation of the royal domains had taken place, in the frequent donations to Brahmins and temples by successive Rajas, so that with these numerous deductions, the actual amount of rents which reached the treasury was extremely small.

A portion of the most fertile land in the neighbourhood of the capital was retained for the exclusive supply of grain to the Raja, being cultivated at his own expence, but the principal source of the ordinary revenue of the sovereign, consisted in the frequent offerings presented by his subjects at the several Hindu festivals, and on occasions of extraordinary disbursement, such as the marriage of the reigning prince, or of his son or daughter, a general impost was levied to defray them, from all the assigned lands of the country. With all these aids, the sovereign was ever poor, and during some of the latest reigns was frequently reduced to absolute indigence and want: a fact confirmed to me by the present Raja of *Gerhwal.* The sovereign had the undoubted prerogative of resuming all grants of land of every description, but as this right could only be enforced by the concurrence of the prevailing party in the state, its exercise afforded him little personal advantage, the resumed lands immediately passing to some one of the party in question as the price of its assistance.

The judicial administration formed one source of the revenue of the state.

In the interior, justice was administered in civil and petty criminal cases by Foujdars, or governors, while cases of magnitude, and those originating in the capital or neighbourhood, were determined in the Raja's court, under the superintendance of the Dewan.

Under the *Gorkha* government, the former duty was entrusted to the commandant of the troops holding the assignment, and the latter was executed by the governor of the province, assisted by those military chiefs who might be on the spot. As the commanders of the troops were seldom present in their respective assignments, they delegated their powers to deputies, called "Becharis," who either farmed the dues on law proceedings at a specific sum, or remaineda ccountable for the full receipts. The forms of investigation and decision, under both governments, were the same. A simple viva voce examination of the parties and their witnesses, usually sufficed to elucidate the merits of the case, and where doubts or contradictions occurred, an oath was administered by laying the *Haribans*, (a portion of the *Mahábhárat,)* on the head of the deponent. In intricate suits, such as disputes regarding boundaries, or where no occular testimony could be produced to substantiate the claim or defence, recourse was had to ordeal, the modes of which will be hereafter noticed. The case being adjudicated, a copy of the judgment, under the seal of the officers composing the court, and witnessed by the bystanders, was delivered to the party in whose favor it had been pronounced, and the losing party was, at the same time, subjected to a heavy fine, proportioned to his means, rather than to the value of the cause in action. Private arbitration, or *Panchait*, was frequently resorted to, more particularly for the adjustment of mutual accounts among traders or for the division of family property among heirs. Claims, when nearly balanced, were sometimes decided by lot

in the following manner: the names of the parties being written in separate slips of paper, these were rolled up, and laid in front of an idol in a temple, the priest of which was then employed to take up one of the rolled slips, and he whose name appeared, gained the cause.

Criminal offences of magnitude, were tried at the seat of government, and accusations might be proved or rebutted by ordeal. The usual punishments for almost every degree of crime were fines or confiscations, and even murder was rarely visited with death, the convict, if a Rajput, being heavily mulcted, and if a Brahmin, banished. Treason was, however, generally punished capitally.

Grevious offences against the Hindu religion, and system, such as the wilful destruction of a cow, or the infringement of the distinction of caste by a Dom, such as knowingly making use of a *hukka*, or any other utensil belonging to a Rajput or Brahmin, were also capital. The mode of inflicting capital punishment was either by hanging or beheading; the Gorkhas introduced impaling, and sometimes put convicts to death with the most cruel tortures. Under the Raja's government, executions were very rare, and confined almost wholly to prisoners of the Dom caste; during the last government, they became far more numerous and indiscriminate. In petty thefts, restitution and fine were commonly the only penalties inflicted; in those of magnitude, the offender was sometimes subjected to the loss of a hand or of his nose. Crimes of the latter description have ever, in these hills, been extremely rare, and did not call for any severe enactments. Acts of omission or commission, involving temporary deprivation of caste, as also cases of criminal intercourse between parties connected within the degrees of affinity prescribed by the Hindu law, offered legitimate objects of fine. Adultery, among the lower classes, was punished in the same manner. Where, however, the husband was of rank or caste, the adulterer was commonly put to death, and

the adulteress deprived of her nose. The revenge of the injury was, on these occasions, left to the husband, who, by the customs of the country, and by the existing principles of honour, was authorized and required to wash off the stain on his name by the blood of the offending parties, and no lapse of time, from the commission or discovery of the crime, proved a bar to the exaction of this revenge. Convicts were occasionally condemned to labour on the private lands of the Raja, to whom they, from that period, became hereditary slaves. Criminals also settling at a royal village in the *Tarai*, called *Gergaon*, received a free pardon, whatever might have been their offence. In cases of self-destruction, the nearest relations of the suicide were invariably subjected to a heavy fine.

The most oppressive branch of the police, and that which proved the most fruitful source of judicial revenue, consisted in the prohibitions issued under the late government against numerous acts, the greater part of which were, in themselves, perfectly unobjectionable. The infringement of these orders were invariably visited with fines: indeed, they would appear to have been chiefly issued with such view, as among the many ordinances of this kind, it may be sufficient to specify one, which in *Gerhwal* forbade any woman from ascending on the top of a house. This prohibition, though apparently ridiculous, was, in fact, a very serious grievance: a part of the domestic economy hitherto left to the women, such as drying grain, clothes, &c., is performed there, and fire-wood and provision for immediate consumption are stored in the same place, and the necessity for men superintending these operations, by withdrawing them from their labour in the fields, was felt as a hardship.

Three forms of *ordeal* were in common use: 1st, The "*Gola Dip*," which consists in receiving in the palms of the hands, and carrying to a certain distance, a red hot bar of iron. 2d, The "*Karai Dip*," in which the hand is plunged into a vessel of boiling oil, in which cases

the test of truth is the absence of marks of burning on the hand. 3d, "*Tarazu ka Dip,*" in this the person undergoing the ordeal was weighed, at night, against stones, which were then carefully deposited under lock and key, and the seal of the superintending officer; on the following morning, after a variety of ceremonies, the appellant was again weighed, and the substantiation of his cause depended on his proving heavier than on the preceding evening.

The "*Tir ka Dip,*" in which the person remained with his head submerged in water, while another ran the distance of a bowshot and back, was sometimes resorted to. The *Gorkha* governors introduced another mode of trial by water, in which two boys, both unable to swim, were thrown into a pond of water, and the longest liver gained the cause. Formerly, poison was, in very particular causes, resorted to as the criterion of innocence: a given dose of a particular root was administered, and the party, if he survived, was absolved. A further mode of appeal to the interposition of the deity was by placing the sum of money, or a bit of earth from the land in dispute, in a temple before the idol, either one of the parties volunteering such test, then with imprecations on himself if false, took up the article in question. Supposing no death to occur within six months in his immediate family, he gained his cause; on the contrary, he was cast in the event of being visited with any great calamity, or if afflicted with severe sickness during that period.

The collection of rents from the assigned lands was, as already stated, left to the commanders, and as these, from their military duties, could seldom be present for any length of time in their respective assignments, they were under the necessity of employing deputies, and as the most simple and economical plan, entrusted the details of assessment and collection to some one of their principal landholders, whom they made responsible for the amount

of the rents. Hence the original of *Kamíns* in *Kamaon*, and *Síanas* in *Gerhwal*. The latter, again, appointed one of the proprietors of each village, under the designation of *Padhan*, to levy and account directly to them for its cess. These officers were both removeable, the first at the pleasure of the assignee, the second at the will of the *Kamín* and *Síana*. The influence once obtained in the situation, generally led to its continuance in the same family, even when the individual holder was changed, and, in some instances, the *Kamíns* themselves eventually succeeded in obtaining a grant of the feud under the usual conditions, which arrangement led to the nomination of *Under Kamíns* and *Síanas*, who are to be found in some pergunnas. The remuneration of the *Kamíns* and *Síanas*, consisted in a trifling *Nazerána* from each village, and in offerings from the *Padháns* on certain festivals, and on occasion of births and marriages in their own families. They were also entitled to a leg of every goat killed by the *Padháns* in their division, and enjoyed a portion of land, rent-free, in their own village. The dues of *Padhans* were exactly similar, but leviable only from their own tenants.

In the reserved districts, the royal domains were managed by the *Vizirs* and *Bhandáris*, (treasurers,) and the rents of the alienated villages were collected by the grantees. No establishment of *Kamíns* or *Síanas* existed in these pergunnas.

A general record of the arable lands of the country, their extent, appropriation, &c. was kept in the office of the *Defteris*. To render these accounts more complete, these officers had deputies in each district, whose duties corresponded, in a great measure, with those of the pergunna *Kanungos* in the plains. To defray the expences of this establishment, the *Defteris* were entitled to a percentage of half an anna in the rupee on the rent of every village; and for their own support, they received grants of lands in common with the other public servants.

The full property in the soil has here invariably formed an undisputed part of the royal prerogative, and on this right was founded the claim of the sovereign, either in person or through his assignees, to a large fixed portion of the produce, both of agriculture and mines. The power in the crown, of disposing of such property at its will, has never been questioned, but has been constantly enforced, without consideration to any length of occupancy or other claims in individual holders. The peculiar nature of the country rendered the exercise of this right frequent in the neighbourhood of the capital. The difficulties of procuring supplies in this province, have been already alluded to: individuals settling at *Almora* or *Srinagar*, under the auspices of the reigning prince, in consequence, received the gift of a small portion of land for the establishment of their families. The merchants and principal artisans falling under the above description, as being commonly emigrants from the plains, were particularly favoured in this respect, and many of the attendants of the court, who were of the same origin, required and received the same assistance. The commandants and officers of the regular troops stationed at the frontiers, or in forts, enjoyed similar grants of land in the vicinity of their posts. The tenure on which grants of this kind were made, is called *Thât*, which conveyed, in the first instance, a literal freehold, as it vested the grantee with an hereditary property in the soil as well as in the produce. The rents of these lands have, at subsequent periods, been almost wholly resumed to the rent roll, but the property in the soil has been generally suffered to remain with the heirs of the grantee. The term that is used here, is synonimous with Zemindari in the plains, and it is on grants of this nature, that the rights of a large body of the occupant landholders are founded. The land, in the interior, seldom changed proprietors: the greater part of the present occupants there, derive their claims to the soil, solely from the prescription of long established and undisturbed possession; and this remark applies also to many individuals, more particularly Brahmins, whose ancestors having, originally, obtained

estates on grants, not conveying any property in the soil, their descendants have, subsequently, by the migration of the actual occupants, come into the full possession both of land and produce.

In assignments of the revenue of villages to individual servants of government, both public and private, the deed specified the class and description of service in consideration of which the grant was made, as "*Kaminchari, Negichari,*" &c., and in these cases, also, the actual occupancy in the land, frequently became vested in the descendants of the assignee, by the mode noticed in the preceding paragraph. Grants to individuals not holding any particular employment, were in "*Khangi,*" or, when Brahmins, in "*Vrata ;*" to the latter also, and to religious establishments, grants in perpetuity were made with various ceremonies, under the terms of "*Sankalp*" and "*Bishenpirt.*" Under the Nipal government, the terms of "*Mana Chaul,*" and "*Gúnt,*" were introduced, the former meaning, literally, "a seer of rice," was used in grants, for services to individuals, and under the latter tenure were included all lands and endowments belonging to religious establishments.

The modes of private transfer are, first, by absolute sale, called "*Dhali Boli,*" in which the purchaser becomes vested with the same rights, and under the same obligations, as the vender. In the second mode, termed "*Mat,*" the purchaser receives the land rent-free, the vender making himself responsible for the annual amount of its assessment during his life, and on his death, the purchaser becomes answerable for the demand. There was another species of "*Mat,*" in which the sale was not absolute, right of redemption being reserved to the mortgager and his heirs, on payment of the amount advanced, but till this took place, the latter continued to pay the revenue. When no heir of the mortgager remained forthcoming, as in the former case, the rent fell on the mortgagee. The fourth form was that of simple mortgage, or "*Bandhak,*" in which right of redemption was, sometimes, expressly barred, after the

expiration of a given term of years; most commonly it was reserved indefinitely. The landed proprietors, however, ever evince the most tenacious attachment to their estates, whatever be their extent, and never voluntarily alienate them, except under circumstances of extreme necessity. This, joined to the repeated family partitions arising under the Hindu law of inheritance, has reduced landed property throughout the country to the most minute state of subdivision.

The intersection of the country in every point by rivers, would have afforded prominent boundaries for local division, had the state of government been originally such as to admit of the establishment or continuance of a regular arrangement of that nature, but the existence of numerous petty principalities, the chiefs of which were engaged in constant aggressions on each other, necessarily led to frequent changes in the division of the country, as the conquered villages, in receiving a new master, were incorporated in his own district, or formed into a separate pergunna, under some new name. The ultimate union of the country under one monarch, produced no remedy, as the distribution which took place among the feudal tenants of the crown, led only to a multiplication of subdivisions, without producing order in their demarcation. Every new grant to these military chiefs tended to further perplexities, as from that moment, the villages in the grant, whatever might be their actual situation, became an integral part of the district in which the previous assessment of the grantee lay. Various services of the state, which were provided for by allotments of country, gave their names to such districts. Thus, two lots of villages dispersed over the whole province appropriated to the gun-powder manufactory and magazine, formed the pergunnas of *Silkhana*, and *Mahrúrí;* while a line of villages, extending from the snowy mountains to *Almora*, was known as a separate division, under the designation of *Hiün Pal*, being appointed for the supply of snow to the Raja's court. These incongruities ceased in a great

measure under the Gorkha administration, when the country was regularly assessed and settled, though in many of the subdivisions, the former arbitrary mode was continued, the villages of a pergunna being frequently classed into *Pattis*, according to the caste of the owners, without reference to actual situation. It may be here noticed, that the word pergunna was not in use here, the terms being *Gerkha, Pal, Row, Patti, Kote, Al, &c.*

The mode of calculation in use throughout the hills is, by the estimated quantity of grain which the land will require to sow it. The adoption of so uncertain a standard is doubtless to be ascribed to the nature of the arable lands, the actual measurement of which would have required greater perseverance and science than the natives of this province ever possessed. The denominations by which land is computed in *Kamaon* are extremely numerous, and vary in different parts, and it may therefore be presumed, that they were established at a remote period, when the country was divided into several petty independant principalitics. In calculating the extent of villages, only such lands as had been rendered capable of cultivation by the operation already described, were taken into consideration. These have been gradually augmenting, and as no revised survey has recently been made, the existing records by no means correspond with the actual quantity of arable land in each village.

The most common denomination is the *Bisi*, which has now been adopted as a general standard. The regular *Bisi* ought, as its name implies, to contain land requiring twenty *Nalis* of seed; its actual extent, therefore, varies according to the quality of soil, as the grain is sown much wider in poor lands near the summit, than in rich lands at the base of the mountains. With every allowance of this kind, villages are invariably found far to exceed their nominal *rukba*, when computed by this standard. It also varies in the same district, a portion of the land being calculated by

one description, and the remainder by another description of *Bísí*, which incongruity arose from the practice of former Rajas, of doubling or otherwise augmenting the nominal *rukba* of rent-free land in the deed of grant. Such encreased *rukba* became, from that time, permanently enrolled and fixed in the record. A further mode of calculation is, by the estimated produce of land in *bilkas*, or sheaves, the number of which ought to correspond with the number of *Nalís* in each *bísí*.

It will now be sufficient to detail the different denominations in use in *Kamaon*, with their computed contents, without entering into further explanation.

Júla, various	=	12	9	6 and 3	Bísís.
Bhara, ...	.....	=	...	$2\frac{1}{2}$	Bísís.
Alí, ...	.....	=	...	$2\frac{1}{2}$	Bísís.
Bísa, ...	.....	=	...	4	Bísís.
Ans, ...	.....	=	...	1	Bísí.
Nalí, ...	.....	=	...	$\frac{1}{2}$	Bísí.
Taka, ...	.....	=	...	$\frac{1}{2}$	Bísí.
Masa, ...	.....	=	...	$\frac{3}{4}$	Bísí.
Ríní, ...	.....	=	...	1	Bísí.

In the *Bhâwar*, actual measurement is used, and the calculation is made either in *Bighas* or *Hothas*. The former corresponds to the *Bigha* of the plains, the latter contains 1600 square paces.

Another mode of computation is by the *plough of two yoke of bullocks*, twenty being required for one *Bísa*: a plough of land contains the quantity which can be turned in one day.

In *Gerhwal*, the only denomination in use is the *Júla*, which is divided

into *Chukrís*, or 4ths, and *Anas*, or 16ths: it varied in its extent, according to the description of person holding the land, as will be seen in the following detail:

Júla Thakuralí (chiefs,)	=16 Dhons.
Ditto Thaní, (principal landholders,)	=12 ditto.
Ditto Rowlía, (padhan mukaddem,)	= 8 ditto.
Ditto Chakar, (tenantry,)	= 4 ditto.
Ditto Tyargaín, (temporary cultivators,)	=16 ditto.
Ditto Umraí, (courtiers,)	= 8 ditto.
Ditto Kotkarkí, (militia,)	=12 ditto.
Ditto Tob, (regular troops,)	=10 ditto.
Ditto Kotya, (followers,)	= 6 ditto.
Ditto Topchí, (huntsmen,)	= 4 ditto.
Ditto Seúk, (personal servants,)	= 4 ditto.
Ditto Jaghirdar, (rent free to private individuals,)	=12 ditto.

The implements of husbandry are similar to those in use in the plains, and the different operations of ploughing, harrowing, sowing, weeding, reaping, &c. are carried on in the same way. The land being first manured, is usually ploughed three times, or oftener, and harrowed previously to being sown: the drill plough is not used. In coarse grains, the harrowing is generally repeated when the plants have sprouted two or three inches above the ground. In the finer grains, at the same period, additional manure is commonly scattered over the fields, which are then weeded with spuds. During the *rebbí* crop, the fields, where irrigation is practicable, are usually watered every third or fourth day. A regular routine of crops is pursued; following the native arrangement. In the first, or *kharíf* crop, rice is sown in April, and reaped in September, the land being immediately re-prepared, receives a crop of wheat, which ripens in April or early in May; to this succeeds a crop of *Mandúa*, and as the last is not fit for the reap hook before the

end of November, too late for sowing wheat, the land is then suffered to remain fallow till the following spring, when it is again prepared for rice. Different kinds of pulse and vetch are occasionally substituted for one or other of these grains. , Where land, which has been fallow, is newly broken up, a crop of *Mandua*, or other coarse grain is first taken. Transplantation is adapted in regard to rice wherever the land can be easily flooded; in other parts the rice is sown as other grains. Irrigation is performed by means of aqueducts or small streams, which are either branches of large streams, or are formed of a collection of many small springs. These aqueducts are frequently carried a very considerable distance, and at much expence along the sides of the mountains. In places where precipitous rocks occur, troughs of wood are made use of, and where the soil is too loose, walls of stone, having a channel at the top, made water tight with clay, are built. The manure used, is commonly the dung and refuse of the cattle shed, which is collected in a regular dunghill with that view. Where the quantity of this may be insufficient, leaves collected from the jungles, are placed in heaps to rot in the fields. As a further substitute, bushes and branches of trees are laid on the land, and when sufficiently dry to burn, are reduced to ashes.

There is a species of periodical cultivation, which deserves notice: this consists in cutting down the forest, and clearing patches of land along the summits of the ridges: the trees are left for a few months to dry, and being chiefly pine, are then easily consumed, and the ashes used for manure; as the declivity of these spots is usually too great to admit the use of the plough, the land is prepared with a hoe.

Only one, or at most two crops are taken from each spot, after which it is abandoned for another, and not again touched till after the lapse of from six to twelve years, according to the nature of the soil; such land is termed *Kála*

Banjar. The cultivators, who descend during the winter to the *Tarai*, take land in farm from the Zemindars there also, and have thus two crops on the ground in different parts at the same moment. This they are enabled to effect by the difference in the period of harvest in the plains and hills; the *Rebí* crop in the former being sown later, and ripe earlier than in the latter.

The following is a statement exhibiting the various products, together with the average rate of their return, as collected from reports of every pergunnah in the province.

The three kinds of land are, 1st. The *sera*, or valley, fully capable of irrigation; 2nd, not irrigatable, but in low situations; 3rd, near tops of mountains. The average price of each kind of grain, during the last six years, at *Almora* is also added. In the interior, particularly of *Gerhwal*, where the demand is small, the prices are infinitely lower.

KHARIF, OR FIRST CROP.

Grains.	*Best Land.*	*Middling.*	*Worst.*	*Remarks.*
Rice, Seers per Rupee,	32	20	11 28	
Mandúa, ...	50	40	35 40	
Jangora, or Manora, ...	50	38	30 42	
Kowní,..... ...	48	36	24 40	
Chína,..... ...	60	42	35 40	
Chúa, or Marsa,	100	85	72 40	
Kodú,..... ...	16	12	10 30	Partially cultivated.
Ugal,..... ...	„	25	15 16	Ditto ditto.

Bajra, ...	„	25	17	26	Partially cultivated.
Juwar, ...	„	25	17	36	Ditto ditto.
Makae, or Boota,	36	24	10	24	Ditto ditto.
Ganra, ...	80	60	„	30	Cultivated only in Bhawar at both seasons.

PULSE.

Urd, ...	16	11	7	18	
Bhat, ...	16	12	8	24	
Gahat, ...	„	„	15	24	Partially cultivated.
Ryas, ...	18	14	11	22	Ditto ditto.
Tori, or Arher,	8	7	3	20	Ditto ditto.
Múng, ...	10	8	6	16	
Goranse, ...	16	16	9	22	Ditto ditto.
Titiría, ...	16	12	8	30	Ditto ditto.

OIL SEEDS.

Serson, ...	40	30	15	30	At both crops.
Til, ...	48	36	22	12	Partially cultivated.
Bhinjíra, ...	16	12	10	10	Ditto ditto.

REBBI, OR SECOND CROP.

Wheat, ...	18	9	9	22	
Barley, ..	24	17	13	28	
Ganra, ...	80	60	„	30	Only in Bháwer.

PULSE.

Masŭr, ...	25	20	15	20	
Chena, ...	14	9	7	17	Partially cultivated.

Kalau Mutter	16	.....	10	.....	8	.....	18

OIL SEEDS.

Atsí.....	16	.....	14	.....	12	.....	16
Serson.....	40	.....	30	.....	15	.....	32 Cultivated chiefly in Bháwer.

Cotton is not much grown in the hills: the produce is, however, of excellent quality, and by native judges is said to be superior to that of the plains, in softness of texture, gloss of color, and length of fibre.

Hemp: the growth of this article was, at one time, considerable, as the Company procured an annual investment of it from this province: these purchases have now ceased; the demand for it for the manufacture of cloth, of which much is consumed in the province, still encourages the cultivation. The quality of the hill hemp has been always much praised: the plant attains the height of from 12 to 14 feet, and the fibre is extremely strong; other advantages are derived from a crop of hemp, which will be best shown in a statement of the produce; taking a pucka bígha to require 8 seer of seed in wheat, 16 seers of hemp seed would be necessary to sow the same extent, the produce of which would be in the first place, 4 sers of *Chiras*, the inspissated juice of the leaf, value 8 rupees; 4 maunds of hemp value 8 rupees, and 48 seers of seed capable of yielding 6 seers of oil, value 1. 8. 0, giving a total money return of 178 rupees the bigha. The cultivation of hemp is confined almost entirely to *Gerhwal*, and is only to be occasionally met with in *Kamaon* proper.

Sugar cane is raised in some parts of the province where the land is particularly good, but the total quantity of sugar manufactured in the province is very trifling.

Ginger, *Turmeric*, *Cheraita*, and some other plants and roots used in native medicine are grown chiefly with a view to exportation. Ginger yields 7 fold, about 40 maunds to the bigha, and turmeric 8 fold, or 45 maunds: the prices on the spot are respectively 2 and 1. 12. 0 rupees per maund.

The *Gúnya*, or sweet potatoe, is grown on a very extensive scale in the *Bhábar*, the net produce is commonly 40 maunds per bigha, and the value one rupee per maund. *Tobacco* is raised for private consumption, in small quantities.

The *Kharíf* crop is the most extensive and important as affording the staple articles of food (Rice and Mandua) to the population. The *Rebbi* crop, owing to the confined means of irrigation, is very uncertain: in the event of a sufficiency of rain not falling during the cold weather, the ears of the wheat do not fill, and occasionally the grain is rotted from the opposite cause. Since 1815, two years of failure have occurred, one from drought, the other from too much rain.

Having completed the detail of agricultural products, the other branches of rural economy may now be noticed.

The cattle in this province, as already stated, are small, and are almost universally black or red. The herds are driven each morning to the ridges of the mountains for pasture: at night they are kept in the ground story of the house, or if numerous, a temporary shed is erected for them near the village. Chaff is never prepared for them, but after the wheat harvest has been cut, they are turned into the fields to eat down the straw, which is left standing; merely the ears being cut off and carried away; the dry hay of the grain, *úrd*, &c. is also given to them in an unchopped state. Coarse grass and branches of trees are also cut for feeding the bullocks employed in ploughing.

During the later winter, and the summer months, the pasture, from frost and sun, becomes very scanty: at this period, therefore, the inhabitants of the southern and midland districts of *Kamaon* send down their cattle to the forests in the *Taraí*, reserving only a few cows for milk, when a great part of the inhabitants accompany them: this migration commences in November, after the sowing of the wheat is completed, and the return is delayed till the end of April, or beginning of May, when the crop is ready for reaping. While in the *Bháwar*, the inhabitants of two or three neighbouring villages, and sometimes of a whole pergunna, canton together for mutual protection against decoits. As this custom has existed from time immemorial, each community has its own particular tract of forest to which it annually returns. Some parts of the *Taraí* affording little or no grass; the Zemindars, in such situations, cut boughs of trees for their cattle. The temporary villages called *Got'hs*, which they occupy, are mere sheds, formed of branches of trees, and covered with leaves or grass. The site of them is changed according as the pasture in the immediate neighbourhood is exhausted. During the season that the cattle remain in the forests, a very large quantity of ghee, remarkable for its goodness, is made by the Zemindars, and exported to the plains. In the northern pergunnas, where the forest lands are more extensive, the necessity for sending the cattle to the *Taraí* does not exist, and in the summer months, abundance of fine pasture is produced on the summits of the high mountains after the snows have melted. The practice is very little followed in *Gerhwal*, which may be ascribed to the greater proportion of waste land that is to be found there: the cattle are, however, remarkably poor and bad conditioned, and consequently die off rapidly. Few buffaloes are reared in that part of the country.

Neither bullocks nor buffaloes are here used for commercial transport, but they are employed to carry the baggage of the cultivating classes in their annual migration to the *Bháwar*.

Cows and bullocks vary in price, from 5 to 12 rupees each; the latter, when broken for the plough, fetching the highest.

Female buffaloes sell for 15 to 20 rupees.

The number of cattle, agreeably to enumeration in 1822, was as follows; giving a total of 241,314 animals.

	Cows.	*Bullocks.*	*Buffaloes.*
Kamaon,	58,280	36,938	42,959
Gerhwal,	66,355	28,546	8,236

The goats in this province are, generally speaking, low, and stout made: those bred in the northern pergunnas attain, however, a very fair size. The rearing of these animals is difficult, as during the rainy months they are liable to many disorders, and are frequently poisoned by eating the rank weeds. As there is considerable demand for goats, both for religious sacrifices and for food, they bear a high price, full grown males and females selling for from two to eight rupees each, and half-grown kids in proportion. The goats of the northern pergunnahs, which are used for carriage in the Tartar trade, sell for four to ten rupees each.

The breeding of sheep is confined to the northern pergunnahs: the same causes which check the rearing of goats, prove equally fatal to the sheep, and they are bred only with a view to sale, for carriage to the *Bhotias*, who willingly pay from three to six rupees each for them.

The grain is ground by means of water mills, which are extremely numerous: the declivity of the rivers, which is always considerable, greatly aids the erection of these machines. A small stream being diverted from the

main channel, is carried on a level along the bank, until a sufficient height is obtained to admit of a fall of eight or ten feet: the mill is then erected below, and the stream is directed by an inclined wooden trough on an over shot wheel. The mill stones are commonly from one and a half to two feet in diameter: the grain is placed in a funnel-shaped bag, suspended over a hole in the centre of the upper stone, and drops gradually from it as in an hour glass. By a simple contrivance the shoot of water can be increased or diminished at pleasure, and the wheel is stopped by removing the wooden trough, when the water passes through a channel under the wheel. A mill requires but one person (usually a boy,) to attend it, and will grind from three to four maunds in the day. Where the diverted stream is sufficiently large, two or more mills are erected together, and worked by separate branches from it. The charges for grinding are usually two to three seers in the maund, including wastage: this, however, is small, as the flour is not cleared from the bran.

The public revenue under the former Rajas, arose from duties on commerce, agriculture, mines and law proceedings. An impost was laid on ghee, payable by the owners of cattle, at a fixed rate for each animal, amounting to four annas on a female buffaloe. The weavers throughout the province, were also subject to a separate tax. The assessment of land was, generally speaking, light, the government demand on agriculture being rated at only one-third of the gross produce in ordinary lands, and at one half in the very fertile. In mines, the royal share amounted to one half.

The collection was made in two forms—being imposed one year on the land, and a second year levied by a capitation tax on the inhabitants. As these, however, consisted solely of persons connected with agriculture, the source from which the payments were made, was necessarily the same, though the mode and detail of cess varied.

As the records of the above period, yield little or no information of the rents of lands and villages, rent free to individuals in tenure of service, or assigned to temples, it is impossible to form any correct account of the income derived from the country by the government or their representatives. Judging, however, from the very superior degree of population and cultivation which then existed, the sovereign's share of the gross produce of the country may be computed at about four lacks *kucha* rupees for *Kamaon*, and two for the districts of *Gerhwal*. The extraordinary revenue was levied in the form of a general house tax, and, of course, varied in its amount according to the nature of the emergency on which it was imposed. To account for the subsequent deterioration in the resources of the country, a short view of the *Gorkhali* revenue administration is necessary.

On the successive conquests of *Kamaon* and *Gerhwal*, by that power, the existing system was continued, and the country, including all the villages hitherto reserved for the support of the court and their attendants, was parcelled out in separate assignments to the invading army, and as this was kept up on a large scale, with the view to further conquests, the value of each assignment was estimated at an excessive rate, to meet the expenditure. The consequences may be easily surmised: the troops considering themselves merely as temporary holders, and looking forward to a change of assignment on every new acquisition, felt no interest in the condition or welfare of the land holders made over to them The emigration, in the first instance, of a large portion of the principal Zemindars, tended still further to increase the evil. The villages were every where assessed rather on a consideration of the supposed means of the inhabitants, than on any computation of their agricultural produce. Balances soon ensued, to liquidate which, the families and effects of the defaulter were seized and sold; a ready market for the former presenting itself in the neighbouring towns of *Rohilkhand*.

The consequent depopulation was rapid and excessive; as is fully proved in the numerous waste villages deserted at that period, and in the incomplete state of cultivation which prevails generally in the villages still inhabited. After the conquests of the Nipal government had been further extended, and the subjection in this quarter fully established, measures were adopted to remedy these disorders. A commission was accordingly deputed immediately from *Katmandu*, for the purpose of fixing the revenues at an equitable rate. The settlement was formed on actual inspection of the resources of each village, but as the estimated profits of the trade carried on by the residents were taken into consideration, the assessment must be viewed rather as a tax founded on the number of inhabitants, than on the extent of cultivation. On the completion of this survey, a detailed account of each pergunna, showing the numbers, names, size, and extent of the villages, was submitted for the approbation of the Court of Nipal. From thence a copy, under the seal of state, was issued to the *Kamins*, or principal landholders, as a standard of the revenue demandable from their respective *pattis*, corresponding instructions being issued to the Officers holding assignments. The form of these accounts, together with the names and nature of the items, of which the revenue was composed, will be seen in statement (B) which gives an abstract of the total revenue as fixed for *Kamaon* and the *Gerhwal* districts by the commissioners in question. The demand thus authorized, generally speaking, was by no means excessive or unreasonable, but the absence of a controuling power on the spot, rendered the arrangement almost nugatory, and the military chiefs were enabled to evade it by the power vested in them, of imposing fines, at their own discretion, in the administration of the interior police. In *Gerhwal*, where the conquest had been more recent, these exactions were more heavy: the *Jama* imposed, soon exceeded what the country could yield, the deficiency annually increasing from the attempt to enforce the full demand.

The silver metallic currency in this province consists, principally, of new

Furruckabad rupees. A few old *Furruckabad* and *Barelly* rupees are to be met with in circulation, as also *Mahendar Mullees*, a *Gorkha* coin, which passes for six annas. The copper coin is pice, 176 of which equal one *Furruckabad* rupee: cowrees are not used. In *Gerhwal*, in addition to the above, there is a three anna piece called *Timashí*, which is a favorite coin there. Under the former government, a mint for stamping the *Timashí*, existed at *Srínagar:* this has now been abolished, and this description of money having, in consequence, become scarce, has been greatly enhanced in its nominal value. Five only, instead of six, as formerly, are now procurable for the new *Furruckabad* rupees, the intrinsic worth is not much above two annas. The current rupee of account, throughout the province, is the same, being equivalent to 12 annas, new *Furruckabad* rupees. Gold coins are merely purchased for their metal, for making ornaments; a Calcutta sicca gold mohur sells, in the market here, for 19 new *Furruckabad* rupees, and other gold mohurs in proportion. The Tartar gold does not fetch more than from 14 to 15 rupees the *tola*. In *Gerhwal*, copper, in weight, would appear to have been once the principal medium of exchange. This circumstance, no doubt, arose from that metal forming the staple commodity of the country. In adherence to old usages, the Zemindars of *Gerhwal*, even now, in many of their contracts, stipulate a part of the price in a given weight of copper, but as this is no longer plentiful, the whole amount is paid in silver coin.

Grain, salt, and such articles are sold chiefly by measures of capacity. In *Kamaon*, the measure in use is the *nalí*, equal to about two seers of 83 *Furruckabad* sicca weight; fifteen *nalís* make one *peraí*, and twenty *nalís* make one *ríní*. In *Gerhwal*, the *nalí*, there called *patha*, is subdivided into *manas*.

Thus, 4 Manas = 1 Patha.
16 Pathas = 1 Dhon.
20 Dhon = 1 Kharí.

In the sale of metals, cotton, &c. the products of the country, the weight is commonly ascertained by the steel-yard. In this instrument the weight is fixed, and the object to be weighed, is moved along the lever, which is divided into *puls* and *pice*.

3 Pice making 1 Pul, and
20 Puls making 1 Dam.

This latter forms the maximum weight of the steel-yard, and is equal to about 100 *Furruckabad* rupees. In measuring cloth, the cubit is generally adopted. At *Almora* and *Srínagar*, the weights and measures of the plains, on a reduced scale, were also in use. These have now been fixed at a regulated standard, the seer weighing 84 *Furruckabad* milled rupees, and the guj, equal to the English yard.

The manufactures in these hills are so trifling, as scarcely to deserve particular mention. The principal are blankets, made in the northern pergunnas, pankhís, a coarse woolen camblet, also made there, and in Bhote, *bangelas*, a hempen cloth, manufactured in the midland parts of *Gerhwal*, where it forms the principal materials for clothes to the inhabitants during the hot season. Wooden vessels, of various forms and shapes, and made from several species of wood. Coarse cotton cloth is weaved in small quantities. Mats and baskets, of all kinds, are prepared from the small male bamboo, in a very neat style. The artisans universally exhibit great want of neatness and finish in the execution of their work, more particularly the smiths in iron and copper utensils which are invariably rough and ill-formed. The potters throughout the province, excepting those at *Srínagar*, are unacquainted with the use of the wheel. The turning lathe, the large saw, and the plane, are unknown here: planks are split from the tree by the axe, and then partially smoothed by the adze. It may be mentioned as a curious fact, that the spirit blow pipe is to be met with in *Gerhwal*, where it is sometimes used by goldsmiths: this

instrument is composed of iron, and filled with whisky distilled from rice, and when used it is placed on a brazier of burning charcoal.

The traffic of the province is divided into two branches: first, the sale of the produce of the hills, and secondly, the carrying trade with Tartary: this latter again passes through two hands, the Bhoteas, who hold direct intercourse with the Tartars, and the hill traders, who furnish returns and receive the Tartar merchandize in barter: the nature of the former of these transactions will be reserved for a separate article. The migratory habits of the Zemindars of the southern pergunnas, have given rise to a very general diffusion of commercial enterprise among them, and every individual possessed of a small capital, either singly or jointly with others, engages in traffic. With an investment composed of iron, copper, ginger, turmeric and other hill roots and drugs, the adventurer proceeds to the nearest mart in the plains, and there receives in barter for his merchandize, coarse chintz, cotton cloths, *gúr*, tobacco, colored glass beads and hardware, which return, after supplying the wants of himself and friends, is disposed of at the villages in the midland and northern pergunnas, or is reserved for sale till a fair occurs in the neighbourhood. Those, again, whose credit or resources are more considerable, enter eagerly into the Tartar trade. The imports from the plains are, in this case, the same as above enumerated, as fine manufactures or expensive articles are only brought up when previously bespoke; from the Bhoteas they receive in exchange, partly cash and partly Tartar and Bhote productions. The latter comprise hawks, musk, pankhis, (coarse camlets) wax, masí (frankincense) *kutkí*, and a variety of other roots and drugs. The Tartar products consist of borax, salt, gold-dust, and *chawr* tails. The zeal and industry evinced by this class of traders, in the execution of commissions, is very great, as they frequently proceed in person as far as *Furruckabad* and *Lucknow*, in search of the articles required from them.

The commerce carried on by merchants, is of the same nature as that last described, the only additional merchandize, not included in the above detail, supplied or received by them, in barter with the Bhoteeas, consists of

Deliveries.	*Receipts.*
Fine Sugar Candy.	Shawl Wool.
Spices of all kinds.	Coarse Shawls.
Europe Broad Cloth.	Ditto China Silks.
Corals.	Saffron.
	Bulgar Hides.
	Ponies.

An enumeration of the exports and imports, from this province to the plains, is given in the appendix. As the value of the former by no means equals that of the latter, the deficiency is made up in specie. No transit duties being collected, it is impossible to form any correct estimate of the total value of the imports and exports : between four and five lacks for the first, and from three lacks to three lacks and a quarter for the other, is probably within the actual amount.

There can be no doubt that every branch of commerce in this province, more particularly that with Tartary, has experienced very great improvement during the last six years, and has probably been augmented in the proportion of full two-fifths. The only check to trade which now exists, arises from the expence and difficulties of carriage. At present, every kind of merchandize is transported on coolies, who carry from thirty seers to one maund pakha. The hire from *Almora* to *Kasípur*, the nearest mart in the plains, is two rupees and eight annas to each man, and the *Almora* merchant, accordingly, adds twenty-five per cent. on the *Kasípur* invoice price, to cover this and other incidental charges, and to allow him a profit. Proceeding

further in the interior, the prices gradually rise; and at the foot of the *Himalaya*, may be stated at from fifty to seventy-five per cent. above the cost in the plains. With the formation of public roads, practicable for beasts of burthen, these obstacles will gradually cease.

It now only remains to mention the marts of principal resort for the hill trade. To the east, the *Mandí* of *Belharí* is frequented by the merchants of *Champáwat*, and the traders of the eastern district; whilst the commerce of *Almora* and of the remainder of *Kamaon* (proper) is carried on with *Kasípur* and the *Chilkía Mandí;* to these also now flows that of the eastern purgunnas of *Gerhwal*. *Afzelgerh* is the market for the midland and *Najíbabad* for the western parts of *Gerhwal* and for *Srinagar*. Since the establishment of the British government, the petty traders by no means confine their transactions to these marts, but visit also most of the principal towns of *Rohilkhand* for the purposes of traffic. The merchants of *Almora* and *Srínagar* have no established correspondents at any town in the plains, with the exception of the marts above enumerated. There are no village marts for the disposal of agricultural and other produce, but the periodical *melas*, or fairs, at religious places of pilgrimage, to which the traders resort, are frequent in all parts of the country.

The foregoing view comprises only the commerce of the hills; a further branch in this province is that of the timbers, bamboos, terra japonica, &c., the produce of the forests in the *Bháwar*. This trade is engrossed by the inhabitants of the towns and villages of *Rohilkhand*, bordering on the *Taraí*, from whence, as the hill Zemindars have no transport, they are obliged to sell the articles on the spot at a low price, very inadequate to the labor expended in cutting and preparing them. The carriage in use, consists of hackeries and large buffaloes: tatoos are also used for the conveyance of light articles. The foregoing remark applies equally to the traffic in *Kuth*, or terra

japonica, though not from the same cause: this article is prepared only by persons of the lowest, or *Dom* cast, who, having no capital of their own, are obliged to work on advances, either at a given rate for the produce, or in the shape of wages. These speculations prove extremely profitable, and the returns are always quick. The *Kuth* does not cost the capitalist more than from five to eight rupees the maund, while in *Rampur* and other large towns of *Rohilkhand*, the price is commonly from ten to fourteen rupees the maund. The trade in timber, &c., proves equally advantageous; a hackery load, the original cost of which may have been two rupees, with an additional expence of eight annas, government impost, sells for more than double at the nearest mart. The continuance of these high profits is, no doubt, to be attributed to the almost universal dread entertained of the climate of the *Taraí* forests. The people who now carry on the trade, are, with few exceptions, invariably Mohammedans. For the convenience of the purchasers, the hill Zemindars have established small *Mandis*, or marts, at which the timbers and bamboos are collected, when cut and prepared; they are conveyed thither by manual labor. The forests nearest the plains being now totally exhausted of timber, the traders are obliged to come almost to the foot of the hills, where a supply of the finest timbers, calculated for the consumption of years, presents itself. *Sisu* forms an exception, as large trees of this species are becoming scarce in every part of the *Kamaon* forests. A list of the productions exported from the *Taraí* forests, will be found in the appendix.

A short view of the present Judicial and Revenue Systems, will now be taken. The first calls for little notice, as the general absence of crimes in this province, renders this branch of administration of minor importance. From the 1st January, 1820, to the 31st December 1821, the total of criminals confined in jail, amounted to sixty-five, for the undermentioned offences.—

	No. of Prisoners.	No. of Crimes.
Murder,	4	4
Thefts above 50 rupees,	3	2
Forgery,	1	1
Perjury,	1	1
Adultery,	3	3
Petty thefts and receiving stolen property,	29	17
Assaults, defamation, and other petty misdemeanors,	24	15
Total,	65	43

In addition to the preceding, one murder, and two thefts above fifty rupees were perpetrated, in which the offenders eluded apprehension. Affrays of a serious nature are of very rare occurrence, and even petty assaults are not frequent. Decoities sometimes take place in the *Bhâwar* or *Tarái*, perpetrated by robbers from the neighbouring districts of *Rohilkhand*, to which they return immediately after the commission of the crime. The offence of adultery is, from the lax state of morals, extremely common among the lower orders, but it seldom forms a subject of complaint in the court, except when accompanied by the abduction of the adultress. Infanticide was formerly practised among some Rajput families of high caste, attached to the Raja's court at *Srínagar*, but since the emigration of these persons on the *Gorkha* invasion, no case has ever occurred in the province. Suicide is very prevalent among females of the lower classes. The commission of this act is rarely found to have arisen from any immediate cause of quarrel, but is commonly ascribable solely to the disgust of life generally prevalent among these persons. The hardships and neglect to which the females in this province are subjected, will sufficiently account for this distate of life, as with a trifling

exception, the whole labor of the agricultural and domestic economy is left to them, while food and clothing are dealt out to them with a sparing hand. Suicide is never committed by males, except in cases of leprosy, when, as in other parts of India, the leper sometimes buries himself alive. Deaths from wild beasts are very frequent; they probably do not fall short of one hundred annually. Complaints against individuals for sorcery and witchcraft are very common indeed; an infatuated belief in the existence of such power, pervading the whole body of the inhabitants of this province. All cases of unusual or sudden sickness and mortality, are immediately ascribed to witchcraft, and individuals are sometimes murdered, on suspicion of having occasioned such calamities. Applications to the court on the subject of caste are numerous: these are invariably referred to the Pundit of the court, whose decree delivered to the party concerned, is always conclusive. These references are, no doubt, a consequence of the practice established under the former governments, by which the cognizance of cases involving deprivation of caste, was confined to the Government Court. The public at large still appear to consider such reference as the only effectual means for obtaining restoration and absolution.

The management of the Police in the interior, is entrusted to the Tahsíldars, and the only establishments exclusively devoted to this duty, are the Thanas at *Almora*, and at the five principal Ghats, towards the plains, namely, Kotdwara, Dhikuli, Kota, Bhamourí and Timlí. The expence of these establishments amounts to three thousand and sixty-two rupees per mensem; the charges under the same head, on the 1st May, 1816, stood at eight hundred and seventy-two rupees per mensem.

The provincial battalion is also available for police duties, and during the healthy season, from November to April inclusive, a line of guards, extending along the frontier of *Rohilkhand*, are stationed for the protection of

the *Taraí* from Decoits. These posts have superceded the Chokis formerly occupied by the *Herí* and *Mewatí* Chokídars, who, under the former governments, engaged, on certain considerations, to repress robberies in the *Taraí*, and made themselves answerable for the restoration of all property which might be stolen within their respective jurisdictions. The remuneration for this service consisted in a fixed tax leviable on all persons, merchandize, or cattle, passing certain limits. On the introduction of the British government, it was found, that the system itself was far from efficient, and that numerous abuses were daily practised in the collection of the authorized Chokídarí dues. Thefts of cattle were frequent, and suspicion attached to the Chokídars themselves, of being participators, if not principals in their perpetration. The responsibility of the head Chokídar proved merely nominal, as restitution of the stolen property was, in most instances, evaded. The system was, on these grounds, totally abolished in the year 1817, and the advantages resulting from this measure have been fully evinced, in the almost total suppression of robberies and other outrages, hitherto so prevalent in that part of the country: the *Taraí* under the *Gerhwal* Pergunnas, which is almost wholly in the *Moradabad* jurisdiction, must be excepted in this remark. No class of people answering to the village Chokídars in the plains, are to be found in this province.

In Civil Judicature, the simple forms of the preceding government have been generally retained. The petition originating the suit, is required to be written on an eight anna stamp, but no institution or other fees are levied: a notice, in the form of *itala náma*, is then issued, which process is served by the plaintiff, and in three cases out of four, produces a compromise between the parties: where ineffectual, it is returned by the plaintiff into court, when the defendant is summoned. The parties then plead their cause in person, and should facts be disputed on either side, evidence is called for. Oaths are never administered, except in particular cases, and at the express desire of

either of the parties. Suits, for the division of property, or settlement of accounts, are commonly referred to arbitrators selected by the parties. In the issue and execution of decrees, the established forms are followed, but the leniency of the native creditors renders imprisonment and sales, in satisfaction of decrees, uncommon : since the introduction of the British government, only eight debtors have been confined in the *Almora* jail, six at the suit of individuals, and two on public demands in the commercial and commissariat departments. At present, only one court (the commissioner's) exists in the province for the cognizance of civil claims, and the absence of fees and simplicity of forms, as therein practised, joined to its frequent removal to every part of the country, have hitherto tended to prevent any inconvenience being experienced from the want of Moofusil courts. The gratuitous administration of justice, has not been found to excite litigation, as the absence of native pleaders, and the celerity with which causes are decided, operate as checks to such an abuse. The number of civil suits entertained during the year, from 1st January to the 31st December, 1822, amounted to 1,462, of which only four hundred and thirty-eight proceeded to the summons of the defendant; of the latter, one hundred and thirty-one were subsequently withdrawn, by Razinamas, and three hundred and seven finally adjudicated. Disputes regarding land, form the greater portion of suits instituted. The value of those in action rarely exceeds one hundred rupees. The proceedings of the court are written in the Hindí, with the exception of the examinations, which, for the sake of expedition, are recorded in the Persian.

The revenue administration is here conducted on the same principles as are in force in the plains. On the conquest of the province, as a temporary arrangement, the revenue of each Pergunna was farmed for one year to the *Kamin* or *Siyana*. The receipts of the preceding year, as exhibited in the *Kanongo* returns, were assumed as a standard, a deduction of twenty-five

per cent. being allowed for the difference of currency. The Jumma thus fixed, amounted to 123,577 Furruckabad rupees. At the expiration of this settlement, the *Padhâns* were called upon to engage for the assessment of their respective villages: as this mode of collection was, in some degree, novel, and as the individual responsibility of the *Padháns* remained to be ascertained, the arrangement in question was only partially introduced, and the leases restricted to one year, at a Jumma of 1,37,949 rupees. The success with which this experiment was attended, and the punctuality with which the revenue was realized, led to an extension of the system on the third settlement, which was fixed for a period of three years, at a Jumma of 1,60,206 rupees. The present settlement was formed on the same principle, and from the reluctance of the *Málguzárs* to engage for a longer period, was again fixed for a term of three years. The objections preferred against a longer lease were founded on the migratory habits of the lower class of cultivators. The Jumma of the 1st year, or 1877, amounted to 1,69,394 rupees, which has been raised in the last year of the term, 1879, by the rents of new villages, to 1,76,664 rupees. This sum is collected from 7883 *Málguzárs*, and is comprised of the following items:—

Cess on Agriculture, ...	.....	.....	1,69,566
Ditto ditto Copper Mines,	.....	.....	3,360
Ditto ditto Iron Mines,	.....	.....	1,100
Ditto ditto Pasturage,	.....	.....	2,638

A further branch, at former settlements, consisted of cess on the profits of trade, under which head 7000 rupees were annually collected from the *Bhoteas*. This source was forgone at the last settlement, and a remission to that amount made to the *Bhoteas*. The revenue derived from timbers, bamboos, kuth, &c., in the *Taraí* forests, may also be included in the land assessment, as, although levied in the shape of duties from the exporters, it

is, in fact, the government share in the value of the national products of those forests, all of which are public property. These duties have been hitherto let to farm on annual leases, at the undermentioned Jumma :—

1816-17	17-18	18-19	19-20	20-21	21-22	22-23
1,721	2,841	3,200	3,987	4,850	5,503	6,302

The total improvement which has taken place in these various branches of assessment, since the conquest, falls little short of 60,000 rupees, without taking into account the remission of 7,000 rupees above-mentioned.

Notwithstanding the general lightness of the government demand, a very extensive revision of the detailed assessment has been found indispensable at each succeeding settlement. This necessity has arisen from the contracted state of the laboring population, which renders it difficult for any *Malguzár* to replace sudden casualties among his tenants. In the present state of minute village assessment, the death or desertion of even a single cultivator, adds greatly to the burthen of the remaining tenants : where further losses occur, immediate remissions are generally made to save the village from total desertion. Such defalcations are supplied from a corresponding improvement in other estates, and as contingencies of this nature are best known to the surrounding *Málguzárs*, the distribution of the Pergunnah assessment has been, hitherto, intrusted to the *Padháns* themselves. This measure is executed in a general assembly, or *Panchait*, of the parties concerned in the scale of the expired Jumma : the increase is, subsequently, laid on in the shape of a *percentage*. The general equity with which these mutual assessments have been conducted, is sufficiently evinced in the facility and punctuality with which they have been realised. The village settlements are formed with the established *Padhán* in all cases, except where objected to, on sufficient grounds, by the remaining sharers on the

estate. The nature and dues of the above office have already been described: the small parcels of land attached to it, are particularly specified in the lease as *Hek Padhánchárí;* the total of such lands in *Kamaon* proper amounts to about 5000 standard *Bísís,* being recorded at 3970 nominal *Bísís.* In *Gerhwal,* no public allowance of this nature exists, but a similar arrangement has always been made by the joint proprietors of the estate in favor of the *Padhán.*

It now only remains to be considered how far the rents paid by the actual cultivators correspond with the public demand. A large portion of the province, not less, probably, than three-fourths of the villages, are wholly cultivated by the actual proprietors of the land, from whom, of course, nothing can be demanded beyond their respective quotas of the village assessment. In these cases, the settlement is, literally speaking, Ryatwára, although the lease is issued only in the name of one, or at most of two sharers in the estate. The remaining part of the province may be comprised under two descriptions of estates: First; Those villages in which the right of property is recognized in the heirs of former grantees, while the right of cultivation remains with the descendants of the original occupants. In these, the rents are commonly paid in "*Kút,*" or kind, at an invariable rate, as fixed at the period of the grant. Secondly; All villages in which the right, both of property and occupancy, have become vested in one and the same individual. In these, the *Málguzár* has necessarily the discretion of demanding the full extent of the "*Malik Hissa,*" or government share, supposing no fixed agreement to have been made between him and his tenants; but such improvidence on the part of the latter rarely occurs, and the great competition which exists for cultivators, in consequence of the contracted state of the labouring population as compared with the extent of the arable land, will long secure favourable terms and treatment to this important class of the community. Under this description of villages are included those newly brought into cultivation, and the *Paekasht* lands; of the first, the proprietary right is always granted to the

reclaimer, in consideration of the expence incurred by him in the enterprise. By the term *Paekasht*, is implied all lands which are cultivated by non-resident tenants. In the *Taraí*, the system of rents is, in some respects, different. The estates there are, generally speaking, of large extent, but none are permanently inhabited with the exception of the villages of the *Tharus* and *Bogsas*, in the low *Taraí*, adjoining *Rohilkhand*. In these, the rents are calculated by the plough of land at an easy rate, never exceeding the proportion of one-tenth of the gross produce. In the upper parts of the *Taraí*, the farms are temporarily occupied by the hill Zemindars during the cold season; during the remainder of the year, the danger of the climate occasions their almost total desertion. The *rabi* crop, consequently, forms the chief source of rent to the *Málguzár*: the individual rates vary from four annas to three rupees the plough, according to the supply of water available for irrigation.

The local divisions having been found inconveniently numerous for the purposes of account and management, many of the petty divisions have recently been united to the adjoining pergunnas, of which they will, in future, form sub-divisions, while a few districts, composed of villages dispersed in various parts of the province, have also been broken up, and their villages reincorporated with their original pergunnas.

By these arrangements, the number of pergunnas has been reduced to twenty-six, as detailed in statement (A.)

The revenue establishments now consist of four Tahsildaris, the relative extent and expence of which are as follows:—

	No. of Villages.	*Annual Jumma.*	*Annual Expence.*
Kamaon Hazur Tahsil, ...	4421	90253	3030
Kali Kamaon, ...	1162	28940	2106
Gerhwal Srinagar, ...	2241	28149	2148
Chandpur, ...	1210	29321	2148
Total, ..	9034	176663	9432

On the 1st June, 1816, the number of Tahsildaris was eight, at an annual expense of 20,216 rupees; since that period a reduction has also been effected in the Sudder native establishment, the yearly total of which is now 7488, instead of 9840, as it then stood. The Defteris, or Kanongos, nine in number, receive salaries to the aggregate of 3009 rupees per annum. Nine pergunna Patwáris have been established with a monthly stipend of five rupees each. The revenue of the resumed *nankar* lands has fully covered these allowances.

Of the mode of collections, it is only necessary to state, that the demand is divided into four kists, three of which fall on the *kharíf*, and one on the rabi crop. No talabána is levied from the málguzárs.

Transit duties of every description were finally abolished in this province in 1818. The consumption of spirituous liquors and drugs is trifling, and the revenue from that source correspondingly small, the present not exceeding 500 rupees annually. The use of stampt paper has been partially introduced in Judicial proceedings, during the last two years. The annual receipt on this account now amounts to 2000 rupees. A comparative view of receipts and expenditure of the province in the years 1815-16 and 1822-23, will be seen in the Appendix, statement E.

The rent-free lands may be classed under two heads, first the "*Gúnt*," or religious assignments, and secondly, those granted to individuals. The "*Gúnt*" villages amount to 973, and contain about 1-15th of the arable lands of the province, all of which are permanently alienated from the rent-roll of government. There are 175 villages enjoyed by individuals, the *rakba* of which may be estimated at 3000 bísís, or 1-70th of the arable lands of the province: the terms on which these lands are held are various, mostly for life. The largest rent-free estate in the possession of an individual yields about 1,000 Rs. per annum, and is held on a grant from the Nipal government in tenure of

perpetuity. The total revolution which took place in the government at the *Gorkha* conquest, and the comparative recentness of that event, will explain the small extent of the Jagir lands. At that period, all grants in favor of the public and private servants of the former Rajas were resumed, and subsequently, the Jagirs of private individuals, including even those of the Brahmins, were, with few exceptions, subjected to the same measure. During the last seven years, upwards of 150 villages, including those in *Nankar*, have been re-annexed to the rent-roll. The greater part of these had been surreptitiously abstracted from the public assessment, by the connivance of the executive officers of the Nipal government. The pensions chargeable on the revenues of this province, amount to 21,670 rupees per annum, according to the following distribution:

		Per annum.
Pensions of former Govt.	In perpetuity to Religious Establishments.	2,152
	For life to individuals.	348
Granted by British Govt.	For life in Political Department.	9,600
	Do. do. Military Invalid allowances. ...	9,570

It now only remains to offer a few concluding observations on the State of the Province and of its Inhabitants.

The deterioration which had taken place under the *Gorkha* government, has already been mentioned. On the conquest in 1815, cultivation was found at its lowest ebb, the rent-free villages alone exhibiting a thriving appearance. The laboring classes had been reduced to the extremest indigence, while the Kamíns and Siyanas were, for the greater part, overwhelmed with debts, contracted for the liquidation of the public demands. Since that period, a variety of causes have combined to ameliorate the condition of the industrious portion of the community. Light assessments, attended with constant high prices of produce, have more than doubled the

profits of agriculture, while the increased competition which has taken place in the trade with this province, has considerable enhanced the value of its exports. To the laboring classes, more particularly those in the neighbourhood of the military posts, the public works and the transport of stores have afforded continued sources of employment. The aggregate expenditure under these heads, during the last eight years has, probably, not been much short of 4 lacks of rupees, a large sum as compared with the amount of the population by which it will have been absorbed. It cannot, however, be denied, that the demand for labor on these accounts has, at some periods, been so excessive as to prove the occasion of inconvenience and hardship to the people concerned. Partial reductions in the military force, and the augmented resources of the province, have, in some measure, counteracted the evil. The whole province exhibits ample proofs of improvement; indeed it may be fairly stated, that the present cultivation exceeds that of 1815, in the proportion of full one-third. From the subdivided state of landed property, which here exists, few individual landholders have the means of acquiring wealth, but though all connected with the soil are confined to a state of equality, their condition, as a body, is no doubt superior to that of any similar class of tenants, in any part of the Company's territories. A knowledge of these advantages has induced a continual emigration of cultivators from the adjoining provinces of the Rajas of *Nipal* and *Gerhwal*. To some of the principal Kamíns and Brahmins, the introduction of the British government, by destroying their former influence, has proved a cause of regret, but to the great bulk of the population, this event has been a source of unceasing benefits and congratulation.

ADDITIONAL OBSERVATIONS.

Page 137. The Province of *Kamaon*, as now formed, comprises the whole of the Raj of that name, together with a large portion of the principality of *Gerhwal*. Strictly speaking, the name of *Kamaon* is applicable only to the country lying between the *Kalí*, or *Gogra*, and the *Rámgangá*, to which tract it was given by the Rajas of the last race, who sprung originally from a Chieftain of the Pergunna of that name. The appellation of *Gerhwal* is said to have been derived from the number of *Gerhs* (Fort) formerly existing there. *Almora* is said to have been so named from the abundance of wild sorrel *(Almorí)* which grows in its vicinity.

Page 153. A remarkable variety of snake is the "*Churao*," a species of *Boa* of immense size, found only on high mountains, and in the wildest solitudes. It is said to prey chiefly on *deer* and other wild animals, but occasionally seizes and swallows cattle which may have approached its cave. By the lower orders, more particularly the herdsmen, fabulous powers and features are ascribed to this animal: among other wonders, it is said to possess a long flowing mane of red hair, and to make use of a large pine tree as a walking stick, when descending the mountains. Of the real existence of the *Churao*, (stripped of these wonderful attributes) there can be no doubt, as it is occasionally killed by hunters.

The "*Gola,*" or "*Gosamp,*" is nearly white in the northern parts of the hills, and its skin, which is extremely hard, and forms a handsome material for sword scabbards, is rendered the more valuable from the scarceness of the animal.

Page 160. They represent themselves as being the descendants of one of the aboriginal princes of *Kamaon*, who, with his family, fled to the jungles to escape the destruction threatened by an *usurper:* under the pretension to royal origin, the *Ráwats*, or *Rájís*, abstain from offering to any individual, whatever his rank, the usual eastern salutation. The orgin of this tribe, howsoever the claim to regal descent be disposed of, must certainly be referred to some race of inhabitants anterior to the settlement of the present race. The great difference in customs and religion from the Hindu tenets, which exists among the *Rájís*, might be ascribed to the savage mode of life pursued by them and their ancestors for so long a period, but the total dissimilitude of language, which renders the *Rají* and present *Kumaya* wholly unintelligible to each other, cannot be accounted for in the same mode, and can only be attributed to a separate origin. A conjecture may be hazarded, that the outcastes, or *Doms*, are in part descended from the aborigines. A marked difference exists in the personal appearance of this class and of the Hindu inhabitants; the former being, for the most part, extremely dark, almost black, with crisp curly hair: they are, at the same time, in a state of nearly universal slavery, a circumstance which, from its extent, can scarcely be ascribed wholly to the mere process of purchase, but which may be explained by supposing a part of the aboriginal inhabitants to have been seized by the first Hindu colonists, and reduced to slavery, in which state their descendants have since remained.

Page 161. The name "*Badari,*" is derived from *Badari*, *Sanscrit*, the *Berí* or *Jujube.* The legends respecting the origin of this idol differ: by

one account, it is said to have been, in remote ages, an object of peculiar veneration and worship in the adjoining province of *Thibet*, from whence it fled, about seventeen centuries past, to the spot on which the temple now stands: the second, and more probable legend, represents the idol to have been originally found in the river near the temple, which was then erected and dedicated to it by *Sankarächári*, a missionary from the peninsula of India: the appearance of the idol, which bears scarcely any resemblance to the human form, and exhibits evident traces of having been once worn, and polished by the action of water, gives strength to this tradition.

Kedárnáth, an incarnation of *Sadasheo*, is not a form of *Vishnu*,* but the word "*Kedár*," is divided from "*Ke*," Sanscrit, water, and "*Dár*," abounding with: the worship of this idol, at its present site, is carried back to the remote of fabulous ages, being ascribed originally to the *Pándavas*. These brothers, after their battles with the giants, are said to have proceeded to *Haridwár*, with a view to expiations and to worship *Sadaseo*. That god, alarmed at their approach, fled under the form of a buffalo, and was pursued by them to *Kedár*, at which spot he dived into the earth, leaving only his posteriors visible above ground. This part, of which the *Pándavas* established the worship, continues to receive the adoration of the pilgrims at *Kedár*. The remaining portions of the body of the god receive worship at the temples of "*Kalpeswar*," "*Madhyameswar*," "*Rudranáth*," and "*Tunganáth*," all situated along the *Himálaya* chain, and which, together with *Kedárnáth*, form the *Panch Kedár*, a peculiar object of pilgrimage to pious votaries, but which, from the difficulties of the roads, few are able to accomplish.

In the rear of *Kedár* is the *Himálaya* peak of "*Mahá Panth*," celebrated in Hindu Mythology, as the point at which the *Pándavas* devoted

---

* This correction of the original passage, by the author himself, had not been received when page 161 was printed.—H. H. W.

themselves, and from whence they were taken up to heaven: a similar blessing, it is believed, will be conferred on every virtuous and pious person, who may reach the peak, or perish in the way; from twenty to twenty-five votaries annually sacrifice themselves in the attempt to ascend the *Mahá Panth*, or *Great way*, or by throwing themselves over a precipice, called *Bhyrava Jhamp*, in the neighbourhood: by suicide, at the latter spot, the votary expects to have realized in his future state, that object and wish for which he expressly devotes himself. These suicides are chiefly from *Guzerat* and *Bengal*, and commonly leave their houses for the avowed purpose of proceeding to *Mahí Panth*, and such sacrifices by hill-people are rare; it may, therefore, be reasonably presumed, that they are not occasioned by the influence or suggestions of the priest and attendants of the temple.

Page 164. The personal appearance of the inhabitants varies in a marked degree, in different parts of the hills, though the same general caste of countenance, a lank face, with prominent features, prevails throughout. In the northern districts, the people are short, stout-made and fair, while in the southern hills, the stature is somewhat greater, the form spare, and the complexion sallow: the natives of the midland pergunnas, present a medium appearance between the two first mentioned classes. The children of both sexes are, generally speaking, every where fair and handsome, but as the boys approach to manhood, their features become coarse, and their face loses its fullness. The females, from constant exposure to the weather, and from incessant labor, lose all pretensions to good looks at an early age, and when advanced in life, are commonly remarkable for their extreme ugliness. Women of the higher ranks, not subject to such vicissitudes, must be excepted, as they are invariably fair and often beautiful.

A similar variation in costume exists in the hills. In the northern districts, the principal article of dress, consists of an unsewn web of cloth,

either of hemp or wool. In the males, this is thrown over the shoulders, and descends down behind to the knees, from whence it is doubled, and carried back over the shoulders; the two ends are fastened on the breast, by wooden or metal pins, the corners being passed over and under the opposite shoulder, the sides are drawn forward, so as to meet over the body, and are secured in that situation, by a kamerband of cotton or hempen cloth. A narrow strip of cloth passed between the legs and fastened by a string round the waist, and a skull cap, complete the suit. The arms and legs are thus left bare and unincumbered; in rigorous weather, however, blanket trowsers are partially worn. The women fasten the web of cloth, in a somewhat different mode, as it reaches to the heels, and hangs full like a petticoat, and in addition, they wear commonly a boddice of dark coloured chintz, and a narrow scarf of white cloth. In other parts of the province, the dress of both sexes resembles that of the corresponding classes in the plains, excepting, that the turban is little used, and the "*jagúli*," or "*jáma*," reaches only to the knees. It may be observed, generally, of the hill people, that they are extremely indifferent in regard to the state of their every-day apparel, and continue to wear their clothes till reduced to mere shreds and tatters, but on holydays and festivals, individuals of either sex prefer absenting themselves from the festivities, to appearing in a worn out garment.

The great bulk of the population subsists on the coarse grains, such as *Mandúa*, *Jangúra*, *Koní*, *Chena*, *Mana*, &c., and the inferior kinds of pulse, *Urd*, *Gahat*, *Bhat*, *Raens*, &c. The *Mandúa* is either made into bread, or is dressed as porridge, "*bárí*," and seasoned with "*jholí*," buttermilk and turmeric boiled together—the *Chena* and *Koní*, are also made into bread, or boiled whole, and eaten as rice. When travelling, the lower classes live chiefly on "*Satu*," the meal of parched barley, of which every individual carries a supply with him: this article requires only the addition of a little water to prepare it for eating. Rice forms the favorite food of all

those who can afford to purchase it. Wheat is only in partial consumption, chiefly on occasions of entertainments at marriages, &c., when the peculiar scruples of Hindus prevent the use of rice. Vegetables of all kinds, both cultured and wild, are objects of universal consumption; among the latter description, not already noticed, may be mentioned the nettle, fern, tulip, *malú*, &c., of which the shoots, root, and bean, respectively, are eaten : the list of herbs, roots, and leaves, considered edible by the natives, is endless : indeed, from their indiscrimination in this respect, fatal cases of poison sometimes occur. During the periodical residence of the agricultural classes in the Taraí, their principal food is " Gúya," or sweet potatoes, boiled, and eaten with butter-milk.

Animal food is in much request among all classes; with the exception of those animals, the use of which, as food, is prohibited by their religion, and excepting also reptiles of all descriptions, and carrion birds or beasts, every sort of animal is converted to food, in some part or other of the hills : by the southern *Gerhwalis*, rats and mice are considered as dainties. The favorite flesh is that of the goat, or of the sheep, where bred : against the sheep of the plains, an universal prejudice exists, its long tail rendering it, in the eye of the Highlander, a species of dog. No scruple as to the mode of decease exists, and animals dying a natural death from disease, or other cause, are eaten by the Hindus, as well as by the Doms.

Tobacco is smoked by all, but the highest caste Bramins, who substitute *Chir-ras*, the inspissated juice of the hemp plant : they, however, chew the leaf pounded and mixed with lime, a practice which prevails also among the other classes.

The use of spirituous liquors is, in Kamaon, confined to the lowest class or Doms : in *Gerhwal*, the Hindus are less scrupulous, and excepting a few

Brahmin families, all drink a species of whisky there manufactured, either from rice or barley: at the same time, they will not touch the common kinds of spirit, as prepared in the plains; the objection to the latter arising from the mode in which the liquor is made, as well as from the caste of people by whom the manufacture is carried on, whereas the *Gerhwal* spirit is prepared by Hindus of the Rajput caste, and is fermented by the juice of particular roots, against the use of which no religious prejudice prevails. Intoxication is rare, and takes place only at the religious festivals.

The mildness of the temperature of the hills would lead to the expectation, that the inhabitants would enjoy an exemption from most of the diseases incident to less favored countries, and that a different state takes place, is doubtless to be attributed, in a great measure, to the people themselves. By their avocations, the labouring classes are occasionally compelled to descend into the vallies, the air of which is invariably noxious during half the year. The purity of the natural atmosphere, is also counteracted by the state in which the villages are kept: the dung heap forms a prominent object in front of, and contiguous to every farm: the villages are commonly buried in dense crops of gigantic hemp, while the houses are enveloped with a profusion of scandent vegetables, such as cucumbers, water-melons, pumpkins, &c. &c. From the united operation of these causes, during the worst season of the year, general sickness prevails throughout the hills, in the shape of quotidian, tertian and quartan fevers. Contagious and typhus fevers occasionally break out, generated, no doubt, from an excess of the same cause. These always exhibit the rapid and malignant features of plague, as does also the small pox, which proves extremely destructive whenever it visits the hills. Rheumatism is common during the cold weather. Cutaneous eruptions of various kinds are universally prevalent among all ranks, and are ascribed by the inhabitants to the use of spring water. Leprosy does not appear so common as in the plains. To the above, must be added affections of the spleen and

of the lungs, bowel complaints, stone and dropsy, all of which are frequent. A general disinclination prevails among the lower classes to the use of physick, on the avowed principle, that from the pureness of their general diet, their stamina is not sufficiently strong to stand the effects of powerful remedies: cooling drafts and restoratives are, however, taken without hesitation: those in most general use, are infusions of fennel seed, black pepper, or cherayta, in water. In most disorders, recourse is had to cauterizing, performed by the application of lighted balls of tow, or of some other similar substance, either to the back of the neck, the breast, or the pit of the stomach. Firing by means of an iron, is also resorted to in cases of strains, swellings, or rheumatism. In all diseases, the principal reliance for their cure is placed on charms tied to the person of the patient, on magnetism, and on various superstitious ceremonies and sacrifices. Inoculation is never thought of in the interior, till the small-pox actually appears in the village itself, or in the immediate neighbourhood, and then, from the unskilful manner in which it is performed, or from the use of virulent matter, the precaution proves, in frequent instances, ineffectual. In the case of this, and of other contagious distempers, non intercourse is found, by the inhabitants, to be the best preventative, and with this view they sometimes abandon their villages, and retreat, temporarily, to the summit of an adjoining mountain, and there continue for some days, till they presume the contagion to have passed away. Considering the rude state of medical science in these hills, it is somewhat remarkable, that lithotomy should be in common practice: this operation is performed on subjects of all ages, and apparently with very general success. The operators are from among the low caste Dom, and the only instruments used, are a razor and a pair of common forceps. Some notice may here be taken of the *Goitre*, which is common in these hills, although it is here a disease which injures only the personal appearance, and not the bodily health or mental faculties of the subject. This affection has been ascribed to various local peculiarities, or to a peculiar susceptibility in the constitution of mountaineers, but

the example of these hills fully demonstrates, that it cannot be referred exclusively to any one of the commonly assigned causes. The *Goitre* is here found among the residents of most elevated villages, as well as among those of the low vallies, in spots where snow is never seen, as well as in those near which it for ever lies; in districts where no minerals are known to exist, as well as in those abounding with mines; among people who drink none but river water, as well as among those who use only springs; among the rich equally with the poor; and lastly, it attacks individuals recently from the plains, as well as the natives of the hills. A conjecture may be hazarded, that the *Goitre* is in part produced by the effects of the keen mountain air acting on the exposed throat; a covering to that part seems at any rate to be the most effectual remedy as well as preventative; in cases of incipient *Goitre*, the natives have immediate recourse to the use of a neck-cloth, formed of *otter* skin, or some other warm substance, which is worn till the swelling has wholly subsided; and although instances have occurred here of European females and children being attacked by *Goitre*, no case of any European male being so afflicted has yet taken place. Various *nostrums* and remedies are prescribed by the native practitioners: among the latter, a simple sold in the bazar, under the name of "*Gellur Patta*," is in most request. Outward applications, cauterizing, and issues, are also resorted to, but all, notoriously, without the slightest prospect of success in any but incipient cases. In closing this subject it may be observed, that the practice of the "*Baids*," or Brahmin physicians, among the upper classes, is on a par with that in the plains, whither such practitioners are originally sent to study medicine. Musk appears to form an ingredient in almost every remedy administered by them, and, indeed, the inhabitants of the hills universally entertain thegreate st confidence in the medicinal virtues of that drug.

The population of the interior, as has been already stated, is comprised almost solely of the agricultural classes. From the nature of the country, the

communication between villages is commonly both tedious and laborious, and the intercourse of the inhabitants of even adjacent hamlets is confined to the periodical festivals which occur at neighbouring temples: on these occasions again, the meeting is composed wholly of the villagers of the surrounding district, and the presence of individuals from other parts of the hills is viewed almost as an intrusion. This state of restricted intercourse, continued through ages, has tended to preserve a distinctness of character and manners among the mountaineers, who accordingly still exhibit the compound of virtues and defects common to agricultural tribes in a rude stage of society. Honest, sober, frugal, patient under fatigue and privations, hospitable, good humoured, open, and usually sincere in their address, they are, at the same time, extremely indolent, fickle, easily led away by the counsel of others, hasty in pursuing the dictates of passion, even to their own immediate detriment, envious of each other, jealous of strangers, capable of equivocation and petty cunning, and lastly, grossly superstitious. To personal courage, the lower order make no pretensions; the high Rajput families, who are most part descended from western adventurers, are in no way deficient in the inherent spirit of their race. Conjugal affection has scarcely any existence in the hills; wives are universally considered and treated as part of the live stock, and little or no importance is attached to the breach of female chastity, excepting when the prejudices of caste may thereby be compromised. To their children, they, however, evince strong affection, and instances of suicide, by fathers as well as mothers, from grief for the loss of a child, are far from uncommon. The indolence of the male sex is insuperable, even by the prospect of gain, and the whole labor of the domestic economy and of agriculture, excepting only ploughing and harrowing, is left to the women; and a rate of wages, greater by one half than that which exists in the plains, fails in inducing the voluntary attendance of day labourers: the people of this class will, however, without hesitation wander hundreds of miles, and spend weeks to gain a few annas by peddling the commodities of the plains. All mountaineers

unite in an excessive distrust of the natives of the low country, whom they regard as a race of swindlers and extortioners: the jealousy with which the mountaineers of one pergunna view those of another, amounts to a spirit of clanship, which feeling may, doubtless, be ascribed to the state of government that, at one time, existed in these hills, when every pergunna and subdivision formed a separate and independant principality. Local attachments are very predominant, and an eventual return to their natal village continues to be the cherished hope of those, whom the want of means of subsistence may have compelled to migrate: from the same sentiment, the petty landed proprietors entertain an overwhelming affection for their hereditary fields. Of the honesty of the hill people, too much praise cannot be given: property of all kinds is left exposed in every way, without fear and without loss: in those districts whence periodical migration to the Taraí takes place, the villages are left with almost a single occupant during half the year, and though a great part of the property of the villagers remains in their houses, no precaution is deemed necessary, except securing the doors against the ingress of animals, which is done by a bar of wood, the use of locks being as yet confined to the higher classes. In their pecuniary transactions with each other, the agricultural classes have rarely recourse to written engagements, bargains concluded by the parties joining hands, ("Hath Marna") in token of assent, prove equally effectual and binding, as if secured by parchment and seals. If exceptions to this general character for honesty exist in the hills, they are to be found only in the class of *Doms*, or outcastes, who are commonly of loose and dissipated habits, confirmed, if not acquired, by continued intercourse with the plains. At a former period, the higher orders would appear to have been rapacious, oppressive, and vindictive, and acts of violence and bloodshed, perpetrated from motives of rapine or revenge, were of common occurrence. The impotence of the government, which had neither the power to repress outrages, nor to redress injuries, was doubtless the principal cause of these disorders, which, under the strong and vigorous system of the *Gorkhas*,

soon ceased, and all classes are now equally conspicuous for their order and submission to public authority. The mountaineers are of a lively disposition, much inclined to singing, dancing, and sports ; they are also fond of hearing and relating tales, and of puzzling one another with riddles ; games of ball are prevented by the nature of the country, but sports of other kinds are numerous ; and among them the Englishman will recognize Hocky, and many other games familiar to his youth. The most common sedentary amusements are *Bag,h Bakri*, fox and geese, *Ramchúr*, drafts and chowper; chess and cards *(Ganjifa,)* are played by the higher classes at *Almora* and *Srínagar*, among whom, more particularly the Brahmins, an inclination for gambling is generally prevalent. The style of dancing has been noticed among the religious ceremonies. The singing is of three kinds, each, with its peculiar time and measure. 1st.—The *Bharao*, a species of dramatic recitation, in which two or more characters are brought forward, the measures varying with the subject. In this class are also comprised the hymns, in honor of the local gods and demigo. 2d.—The *Josa* ballads, composed on popular and passing events, the time of which is quick and lively, more particularly in the chorus. 3d.—The *Byrí*, or *Bhagnaol*, a species of duet, sung commonly by a male and a female, who respond to each other in extemporary stanzas alternately. The subject has commonly reference to the situation or actual occupation of the parties, clothed in numerous metaphors and similies, drawn chiefly from vegetable products : where the parties are skilful, the *Byri* is made the vehicle of personal praise or satire : this style of singing is highly popular in the *Kamaon* pergunnahs, and it is there a common saying, that no female heart can withstand the seductions of an accomplished *Byri* singer. The measure is slow and plaintive.

The only musical instruments in common use, are drums of various kinds, as in the plains, and the shepherd's pipe ; this latter is rude and simple, formed from the small hill bambu : its power, as well as that of the performers, appears

to be confined to a few notes continually repeated and prolonged: when heard in the glens and dells, the melody of this instrument is wild and pleasing.

An attempt to collect the numerous superstitious beliefs current in these hills, would be an endless task, the result of which would by no means repay the labor bestowed, as these beliefs are for the most part rude and gross, displaying neither imagination nor refinement in their texture. The mountaineers believe implicitly in the existence of the various tribes of ghosts, evil spirits, demons, goblins, fanes, elves, &c., and have, moreover, the fullest evidence in the powers of sorcery and witchcraft: a few of the most current superstitions, under these several heads, may be stated.

The ghost tribe is divided into numerous varieties: the first and most formidable is the *Bhût*, or ghost: individuals who may have died a violent death, whether by murder, execution, drowning, and to whose remains due funeral honors may not have been paid. The *Bhût* continues to haunt his descendants for generations in an invisible shape, and requires to be occasionally appeased by sacrifices and offerings. *Masán*, or Imps, are the ghosts of young children, the bodies of whom are buried, and not burnt, and who prowl about the villages in the shape of bears and other wild animals.

Tola, or Will of the Wisps, are the ghosts of bachelors, that is of males, who may die at mature age unmarried. The society of the *Tolas* is supposed to be contemned by all other classes of ghosts, and they are, accordingly, seen only in wild and solitary places.

Airí, the ghost of a person killed in hunting, is believed to haunt the forest in which the accident may have occurred, and is heard, from time to time, hallooing to its dogs. To hear the voice of the *Airí*, portends some calamity to the hearer.

Acherí, or fairy, the ghosts of young female children; these reside on the tops of the mountains, but descend at dusk to hold their revels in more convenient spots. To fall in with the train, at the time, is fatal, as the *Acherí* punish such intrusions with death: they occasionally also molest those who may cross the sites of their abodes during the day, more particularly females, who may have any red articles of dress on their person at the time, the *Acherí* bearing a peculiar antipathy to that color. When female children are taken suddenly ill, it is immediately concluded that the *Acherí* have cast their spell or shadow *(Cháyá)* on the child, with the view of adding her ghost to their numbers. The optical illusions and shadows, seen in various mountainous countries, are also occasionally visible on some of the mountains in this province, which are accordingly celebrated as the peculiar resort of the *Acherí*, as the processions of elephants, horses, &c. which sometimes appear on the summits, are naturally ascribed to those ideal beings. A hill opposite to *Srinagar*, is celebrated in this respect; the train of shadows which, from time to time, appears to move along its ridge, continues visible for some minutes, and is, in consequence, viewed by numbers of the inhabitants of the town. It is therefore certain, that these shadows originate in physical causes, and are not created by the imagination of individuals. The theory, by which this illusion is explained in other places, is particularly applicable here, as the shadows in question, are invariably seen at the same hour, that is, when the sun is sinking below the horizon.

The *Deos*, or demons, form a numerous class, and scarce a village but has its particular *Deo:* some of the tribe are obnoxious to men, others to women or children, while a more ignoble race vent their malice on cattle. An account of one of these *Deos* will serve as a description of the whole tribe. This demon, called *Rúnía*, haunts the north pergunnas of *Kamaon*, removing occasionally from one place to another; in his migrations, he makes use of a large rock for a steed, on which also he nightly

perambulates the villages in the vicinity of his residence. Though invisible to the eye, his approach is indicated by the clattering of his massive courser: he molests only females: should he, in his excursions, fall in with, and take a fancy to any woman, her fate is assured: from that moment she is haunted by him incessantly in her dreams, and gradually wasting away, she falls eventually a victim to his passion. Such is the ancient belief regarding *Rúnía*, and an infatuated conviction of having become the object of his choice, is not uncommonly attended with a fatal termination.

The power of occasioning sickness, and even death, by means of incantations, *Ghât*, is ascribed to those skilled in witchcraft. The *Bogsa*, or Sorcerer, is further supposed to be capable of assuming the form of a wild beast, (as the man-wolf of Germany,) for the purpose of destroying his enemies. An old man residing near *Srínagar*, and practising as a physician, is a most notorious *Bogsa*, and is believed by his neighbours to be not less than two hundred years old: the reputation of having devoured many individuals, under the form of a tiger, cost him the loss of his teeth, many of which were extracted, by orders of the then *Rájá*, to render him less formidable in his future metamorphoses.

The evil eye has its effects here, as elsewhere, and many cases of sickness are ascribed to its operation. In *Gerhwal*, a peculiar superstition exists, which ascribes to inanimate objects the same effects as the evil eye. This is called *Bed,h Hona*, literally "becoming a mark to;" as where a new house, from being built on an eminence, or from its superior height, becomes a prominent object to, and overlooks other houses, the latter, in respect to it, are said to be *Bed,h Luga*, or "struck," and the sickness or death of the inmates can only be prevented by the lowering or total removal of the obnoxious building. This prejudice has no connexion with the jealous feelings regarding privacy, common to the east, as similar effects are ascribed to houses, and even

rocks on opposite and distant mountains, as well as to erections in the immediate vicinity. With so many imaginary sources of calamity and sickness, independant of natural causes, the population must have become extinct, had not the means of prevention and cure for the former existed, possessing the full confidence of the inhabitants. Religious ceremonies, sacrifices, exorcism, and counter-charms are resorted to, in all cases of sickness ascribed to the malice of ghosts, demons, fairies and witches. In cases of temporary affection, such as fits, &c., the devil is driven out either by flogging the possessed with nettles, or by fumigation with some horrible odour. A belief in the temporary and occasional presence of a deity in the bodies of individuals, is here universally prevalent, and the superstition applies equally to all the local deities, and to persons of both sexes, of all castes and classes. Individuals subject to the inspiration of some particular deities are, on such occasions, consulted as oracles, but in most instances, the fit evaporates in dancing: this consists in the motion of the head or body, at first slow, and gradually quickening, till it becomes convulsive, and beyond the controul of the inspired, and is thus continued till utter exhaustion: during this ceremony, the excitement is created and kept up by the music of a drum beat by one of the spectators.

Drought, want of fertility in the soil, murrain in cattle, and other calamities incident to husbandry, are here invariably ascribed to the wrath of particular gods, to appease which, recourse is had to various ceremonies. In the *Kamaon* districts, offerings, and singing, and dancing are resorted to on such occasions: in *Gerhwal* the measures pursued with the same view, are of a peculiar nature, deserving of more particular notice. In those villages of which *Káli* is the tutelary divinity, a sacrifice of bull buffaloes is offered up: the number of animals slaughtered on such occasions varies with the means of the inhabitants: each buffalo is successively led to the door of the temple for decapitation: the first stroke is inflicted by the principal Zemindar, and if not immediately fatal, is followed up by repeated

blows from the surrounding crowd, until the animal is despatched, or rather hacked to pieces. In villages dedicated to the protection of *Mahádeva*, propitiatory festivals are held in his honor; at these, *Bádís*, or rope-dancers, are engaged to perform on the tight rope, *Lang*, or to slide down an inclined rope stretched from the summit of a cliff to the valley beneath, and made fast to posts driven into the ground. The *Bádí* sits astride on a wooden saddle, to which he is tied by thongs: the saddle is similarly secured to the *bast*, or sliding cable, along which it runs, by means of a deep groove; sand-bags are tied to the *Bádí*'s feet sufficient to secure his balance, and he is then, after various ceremonies, and the sacrifice of a kid, started off. The velocity of his descent is very great, and the saddle, however well greased, emits a volume of smoke throughout the greater part of his progress. The length and inclination of the *bast* necessarily vary with the nature of the cliff, but as the *Bádí* is remunerated at the rate of a rupee for every hundred cubits, hence termed a *tola*, a correct measurement always takes place: the longest *bast* which has fallen within my observation was twenty-one *tola*, or 2100 cubits in length. From the precautions taken as abovementioned, the only danger to be apprehended by the *Bádí* is from the breaking of the rope, to provide against which, the latter, commonly from one and a half to two inches in diameter, is made wholly by his own hand: the material used is the *bháber* grass. Formerly, if a *Badí* fell to the ground in his course, he was immediately dispatched with a sword by the surrounding spectators, but this practice is now of course prohibited: no fatal accident has occurred from the performance of this ceremony since 1815, though it is probably celebrated at not less than fifty villages in each year. After the completion of the sliding, the *Bart*, or rope, is cut up, and distributed among the inhabitants of the village, who hang the pieces as charms at the eaves of their houses. The hair of the *Bádí* is also taken and preserved, as possessing similar virtues. In being thus made the organ to obtain fertility for the lands of others, the *Bádí* is supposed to entail sterility on his own; and it is firmly believed, that

no grain sown with his hand can ever vegetate. Each district has its hereditary *Bádí*, who is supported by annual contributions on grain from the inhabitants, and by remunerations for his performance, at the occasional festivals in question.

In the *Kámaon* districts, a practice prevailed at the festival of the *Bagwali*, of the males of several villages meeting together at a particular spot, and there, divided into two parties, engaging with slings. Each party took post on the opposite bank of a stream, the passage of which formed the object of contest: as the mountaineers are generally expert in throwing stones with this instrument, bones were frequently broken, and even fatal accidents sometimes occurred in this sport. The apprehension of incurring a charge of murder in the event of such fatal termination, has led to the almost total cessation of the practice since 1815.

APPENDIX.

LIST OF EXPORTS FROM THE HILLS TO THE PLAINS.

Grain, of all kinds.	Cheraíta.	Hemp.	Harítal.
Pulse, ditto ditto.	Mítha.	Hempen Cloth.	Birch bark.
Oil Seeds, ditto ditto.	Various kinds of Bark.	Chírras.	Hill Paper.
Turmeric.	Roots and Herbs, used either for dyes or medicines.	Opium.	Hill Bambus.
Ginger, green and dry.		Ghee.	Wooden Vessels.
Saffron, Cashmere.		Oil.	Hides.
Ditto, Hill, (Nagkesar.)	Tej-Pat, leaves of wild Cinamon.	Honey.	Cowtails, (Chaurs.)
Hill, Cardamums.		Wax.	Ponies.
Marí, (Frankincense.)	Red Pepper.	Musk.	Cattle.
Katkí.	Dannas, hill Pomgranates.	Hawks.	Gold-dust.
Laljírí.	Walnuts and Hazel Nuts.	Borax.	Iron.
Nírbissí, Zedoary.	Pine Almonds.	Silajít, (Bítumen.)	Copper, in bars.
Archa, Rhubarb.	Sweet Potatoes, (Gúya.)	Kharí Mittí (Chalk.)	Coarse Serges, (Pankhís.)

PRODUCE OF THE TARAI, EXPORTED TO THE PLAINS.

Timbers.	Wooden Vessels.	Oil.	Baber Grass.
Rafters.	Charcoal.	Grain, of all kinds.	Múng ditto.
Planks.	Lime.	Pulse, ditto ditto.	Tát.
Bambus.	Gum.	Oil Seeds, ditto ditto.	Bara.
Oil and Sugar Mills.	Gum Lak,h.	Sweet Potatoes, (Gúya).	Roghen.
Ebony.	Kat,h.	Turmeric.	Banslochan.
Fire-wood.	Ghee.	Red Pepper.	

LIST OF IMPORTS FROM THE PLAINS.

Cotton Piece Goods, country and Europe.	Tobacco, raw & preserved.	Indigo, Lakh & other Dyes.	Kánch.
	Gúr, soft Sugar, Sugar Candy	Alum, Potas, &c.	Lead.
Cotton Prints, ditto ditto.	Salt.	Sulphur, and various drugs.	Gun-power.
Silk Goods.	Spices of all kinds.	Hard Ware, of all kinds.	Coral.
Broadcloth.	Betelnut.	Copper in sheets, (Europe).	Pearls, and Jewels.
Cotton, & Cotton Thread.	Cocoanuts.	Toys, Beads, Looking-glasses, &c.	Gold and Silver Laces, and thread.
Wool.	Dried Fruits.		
Blankets.	Soap.	Tin.	Country Paper and Ink.

STATEMENT A, shewing the number of Villages, Houses, and Cattle, in the Kamaon Purgunnas.

NAMES OF PERGUNNAS.	Detail of Villages.				Detail of Houses.				Detail of Cattle.			
	Khalsa.	*Rent-free to Individuals.*	*In Religious Assignments.*	*Total of Villages.*	*In Khalsa Villages.*	*In Rent-free Villages.*	*In Assigned Villages.*	*Total of Houses.*	*Buffaloes.*	*Cows.*	*Oxen.*	*Total of Cattle.*
Pali, ...	1101	2	23	1126	2889	2	140	3031	4273	10528	6155	20956
Baramandal, ...	768	45	56	869	3625	176	133	3934	7117	8593	4622	20332
Chouger Kha, ...	409	25	91	525	1847	47	157	2051	3767	7710	4290	15767
Phalda Kote, ...	188	2	3	193	1314	16	1	1331	4134	3718	2445	10297
Dhania Kote, ...	87	0	0	87	1152	0	0	1152	4368	4148	1744	10269
Danpoor, ...	342	5	71	418	835	8	109	952	571	2188	1433	4192
Gangolí, ...	435	37	53	525	1018	44	67	1129	237	2057	1076	3370
Kota Chakata, ...	310	0	2	312	2220	0	10	2230	7454	5221	3013	15688
Katolí Marorí, ...	0	4	125	129	0	18	699	717	1375	1595	1025	3965
Total of Hazúr Tehsíl	3640	120	424	4184	14900	311	1316	16527	33296	45728	25803	104827
Juar Bhote, ...	153	8	1	162	887	78	4	969	164	773	450	1387
Dharma, ...	61	14	0	75	515	34	0	549	0	226	359	585
Bhote, ...	214	22	1	237	1402	112	4	1518	164	999	809	1972
Kalí Kamaon, ...	547	6	29	582	3474	26	215	3715	6066	4787	4668	15521
Dhianírow, ...	107	0	1	108	1108	0	8	1116	2419	1416	1679	5514
Shor, ...	217	0	8	225	1425	0	30	1455	858	3199	2517	6574
Síra Askot, ...	238	0	9	247	913	0	22	935	156	2151	1462	3760
Tahsildarí Kalí Kamaon, ...	1109	6	47	1162	6920	26	275	7221	9499	11553	10326	31378
Kamaon Pergunnas, ...	4963	148	472	5583	23222	449	1595	25266	42959	58280	36938	138177

STATEMENT A, shewing the number of Villages, Houses, and Cattle, in the Gerhwal Pergunnas.

NAME OF PERGUNNAS.	Detail of Villages.				Detail of Houses.				Detail of Cattle.			
	Khalsa.	*Rent-free to Individuals.*	*In Religious Assignments.*	*Total of Villages.*	*In Khalsa Villages.*	*In Rent-free Villages.*	*In Assigned Villages.*	*Total of Houses.*	*Buffaloes.*	*Cows.*	*Oxen.*	*Total of Cattle.*
Baraseo, ...	569	8	47	624	3013	24	259	3306	1298	7051	4764	13113
Dewal Gerh, ...	178	4	22	204	1536	21	97	1654	355	4852	2767	7974
Choundkote, ...	315	0	27	342	1690	0	151	1841	829	5171	2729	8729
Nagpur, ...	351	7	221	579	2356	64	1547	4007	2093	15277	4749	22119
Ganga Salan, ...	441	0	11	452	1831	0	54	1885	373	8964	2655	11992
Puenkhanda, ...	28	0	18	46	461	0	13	474	54	1168	682	1904
Tahsildari Srinagar, ...	1882	19	346	2247	10887	109	2171	13167	5002	42483	18346	65831
Chandpur, ...	338	0	15	353	1964	0	43	2007	958	6869	3159	10996
Badhan, ...	248	0	32	280	1234	0	113	1347	679	4055	2112	6846
Talla Salan, ...	265	0	19	284	1066	0	58	1124	556	7011	2299	9866
Mulla Salan, ...	196	0	1	197	996	0	13	1009	457	3218	1829	5504
Dassoli, ...	0	8	88	96	0	43	606	649	584	2719	791	4094
Tahsildari Chandpur, ...	1047	8	155	1210	5260	43	833	6136	3234	23872	10200	37306
Gerhwal Pergunnas, ...	2929	27	501	3457	16147	152	3004	19303	8236	66355	28546	103137
Total Province, ...	7902	175	973	9040	39369	601	4599	44569	51195	124635	108293	241314

STATEMENT B, shewing the Abstract detail and amount of Revenue fixed by the Gorkha Government, for the district now forming the Province of Kamaon, in the Sambat year 1868, *corresponding with* 1812.

NAMES OF DIVISIONS.	*Land Revenue.*	*Sálami, (or Nazarana.)*	*Gheekar, (or Tax on Cattle.)*	*Mijhari, (or Tax on Dooms.)*	*Tundkur (or Tax on Looms.)*	*Sonya Phagun, or Bhet on Festivals.*	*Adhanni, Defteri, or Kanongo Allowances.*	*Sayer or Customs.*	*Tamba Khan, Takal, or Mines and Mint Duties.*	*Khursal, (or Kuth Mehals.)*	*Kat Bans, (or Timbers and Bamboos.)*	*Sayer, exclusive of Customs.*	*Asmani Firmani, (or estimated Fines and Forfeitures.)*	*Total Revenue in Gorkha Rupees.*	*Total in Farakhabad Kaldar Rupees.*
Kamaon,.....	85525	2743	2252	621	50741	1360	4222	7500	2400	3200	1200	162	2500	164426	
Gerhwal,.....	82406	1147	0	454	1283	1495	1495	10900	2401	170	600	200	2000	104551	
Total Province,.....	167931	3890	2252	1075	52024	2855	5717	18400	4801	3370	1800	362	4500	268977	

STATEMENT C, exhibiting the quantity of Arable Land, contained in the Province, agreeable to the recorded Rakba, as reduced, by estimates, to one common standard.

NAMES OF PERGUNNAS.	Detail of Villages.					Present Nominal Rukba.					Nominal Rukba as reduced to Standard Beesee.				
	Villages in Settlement.	*Rent-free.*	*Assigned to Temples.*	*Deserted.*	*Total.*	*Included in Settlement.*	*In Rent-free Villages.*	*In Assigned Villages.*	*In Deserted Villages.*	*Total Rukba.*	*Settlement.*	*Rent-free.*	*Assigned.*	*Deserted.*	*Total.*
Pali, ...	1101	2	23	29	1155	7967	17	295	484	8763	15934	34	590	968	17526
Baramundab, ...	968	45	56	8	877	7423	467	542	116	8584	7423	467	542	116	8548
Chouger Kha, ...	409	25	91	136	661	5485	253	622	1716	8076	5485	253	622	1716	8076
Phalda Kote, ...	188	2	3	0	193	2609	20	11	0	2640	5218	40	22	0	5280
Dhania Kote, ...	87	0	0	1	88	2272	0	0	14	2286	4544	0	0	28	4572
Danpoor, ...	342	5	71	73	491	3716	384	294	378	4772	3716	384	294	378	4772
Gangoli, ,...	435	37	53	359	884	3127	208	203	1169	4707	3127	208	203	1169	4707
Kota, ...	310	0	2	10	322	11361	0	52	64	11447	16592	0	74	96	16762
Kalí Kamaon, ...	547	6	29	81	663	11970	219	594	1158	13941	11970	219	594	1158	13941
Dhíanírow, ...	107	0	1	5	113	1819	3	6	36	1864	1819	3	6	36	1864
Shor, ...	217	0	8	139	364	9094	0	177	1769	11044	9094	0	177	1769	11044
Síra, ...	238	0	9	161	408	5112	0	198	1398	6708	5112	0	198	1398	6708
Juar, ...	153	8	1	59	221	6624	507	21	917	8069	6624	507	21	917	8069
Dharma, ...	61	14	0	76	151	6266	254	50	2939	9509	6266	254	50	2939	9509
Katolí, ...	0	4	125	0	129	0	36	1132	0	1168	0	72	0	2169	2336
Kamaon, ...	4963	148	472	1137	6720	84949	2368	4197	12158	103672	101924	2441	5557	12688	122610

STATEMENT C, exhibiting the quantity of Arable Land, contained in the Province, agreeable to the recorded Rakba, as reduced, by estimates, to one common standard.

NAMES OF PERGUNNAS.	Villages.					Present Nominal Rukba in Joolas.					Nominal Rukba as reduced to Beesees.				
	Villages in Settlement.	*Rent-free.*	*Assigned to Temples.*	*Deserted.*	*Total.*	*Included in Settlement.*	*In Rent-free Villages.*	*In Assigned Villages.*	*In Deserted Villages.*	*Total.*	*Settlement.*	*Rent-free.*	*Assigned.*	*Deserted.*	*Total.*
Baraseo, ...	569	8	47	66	690	889	10	65	71	1035	11868	120	780	852	12420
Chundkote, ...	315	0	27	32	374	431	0	16	29	476	5124	0	192	348	5712
Dewal Gerh, ...	178	4	22	163	357	447	8	26	160	641	5364	96	312	1920	7692
Nagpur, ...	351	7	221	291	870	326	5	208	193	732	9312	60	2496	2316	8784
Gunga Sulan, ...	441	0	11	61	513	616	0	8	106	730	7392	0	48	1272	8760
Puenkhunda, ...	24	0	18	19	65	312	0	34	19	369	3744	0	256	228	4428
Chandpoon, ...	338	0	15	66	419	726	0	12	329	1067	8712	0	144	3943	12804
Buddhan, ...	248	0	32	48	328	506	0	40	503	1039	6072	0	480	6036	12468
Tulla Sulan, ...	265	0	19	130	414	344	0	12	204	560	4128	0	144	2448	6720
Mulla Sulan, ...	196	0	1	7	204	199	0	2	68	269	2388	0	24	816	3228
	0	8	88	23	119	0	17	334	92	443	0	204	4008	1104	5316
Gurhwal, ...	2929	27	501	906	4363	4786	40	761	1774	7367	57432	480	9132	21288	88332
Total Province, ...	7892	175	973	2043	11083	0	0	0	0	0	159356	2921	14689	33976	210942

STATEMENT D, exhibiting the Pergunna Land Assessment for each Year, from the Conquest, and also for the last Goorkha Settlement.

NAMES OF PERGUNNAS.	No. of Villages.	Nominal Rukba in Standard Beesees.	Jumma of last Goorkha Settlement in 1868.	Jumma of 1st Settlement in 1872.	Jumma of 2d Settlement in 1873.	Jumma of 3d Settlement in 1874.	Jumma of 4th Settlement in 1877.	Jumma of present year 1879.	Present Number of Leases.
Pali, ...	1101	15934	27500	21075	21179	25057	30024	31294	1282
Baramandab, ...	768	7223	14873	9496	10250	11113	14557	14967	716
Chouger Kha, ...	409	5485	6812	4119	4531	5098	6749	6969	429
Phalda Kote, ...	188	5218	9254	6432	6665	7181	7686	7754	171
Dhania Kote, ...	87	4544	9075	4922	5700	6518	7332	7394	116
Danpoor, ...	342	3716	6313	3489	3888	4170	4356	4478	251
Gangoli, ...	435	3127	5547	2702	3301	3307	3876	3973	406
Kota, ...	310	16592	8045	5196	5900	6372	8079	9611	223
Kali Kamaon, ...	547	11970	17235	8696	9477	10387	12022	12400	610
Dheeaneerow, ...	107	1819	7885	4374	4578	5171	5596	6000	134
Shor, ...	217	9094	5684	3501	4001	4574	5487	5515	356
Seera, ...	238	5112	5346	2655	3076	3201	3755	3774	177
Juar, ...	153	6624	12890	5001	5633	5313	2546	2779	103
Dharma, ...	61	6266	13405	4956	5470	4816	1181	1225	35
Kamaon, ...	4963	101924	149864	86071	93722	102385	113246	118153	5009
Baraseo, ...	569	11868	12018	4577	6055	6670	7972	8002	450
Choundkote, ...	315	5124	6025	3069	3629	3933	4526	4559	254
Dewal Gerh, ...	178	5364	1957	1334	1790	2068	2399	2503	159
Nagpur, ...	351	3912	11104	3033	3900	4305	5214	5355	268
Ganga Salan, ...	441	9392	11634	5384	5891	6454	7687	7730	439
Puenkhanda, ...	28	3744	4700	1750	1750	1750	1039	1040	29
Chandpur, ...	338	8712	20826	7763	8744	8765	10676	10938	348
Badhan, ...	248	6072	9902	3612	4305	4721	5660	5920	338
Talla Salan, ...	265	4128	5960	3147	3586	3983	4922	6195	354
Mulla Salan, ...	196	2388	7132	4037	4574	5172	5753	6269	235
Gerhwal, ...	2929	57432	91258	37506	44224	47821	56148	58511	2874
Total Province, ...	7892	159356	241122	123577	137946	150206	169394	176664	7883

Comparative Statement of the Total Receipts in the years 1815-16 *and* 1822-23.

	Land Revenue.	*Cesson Timbers and Kuth.*	*Abkaree and Drugs.*	*Stamps.*	*Customs, including Bhote Duties.*	*Profit and Loss.*	*Total.*	*Increase.*
1815—16	116577	1100	60	Not Introduced, ...	14016	970	132723	53403
1822—23	176664	6302	500	2100	Abolished,	560	186126	

Comparative Statement of Expence of the Native Establishments in 1815-16 *and* 1822-23.

	Sudder Establishment.	*Revenue Establishment.*	*Police Establishment.*	*Total Annual Establishment*	*Decrease.*
1815—16	9840	20216	10464	40520	
1822—23	7488	9432	4344	21264	19256

SUPPLEMENTARY STATEMENT.

Exhibiting the Result of the Survey of the Khalsa Lands, and of the Quinquennial Settlement formed in 1824.

NAMES OF PERGUNNAS.	RAKBA.			*Jumma of the last Triennial Settlement.*	*Jumma of the Quinquennial Settlement.*
	Bisis in Cultivation.	*Bisis Waste.*	*Bisis in Hek Padham.*		
Baramandal, ...	23805	4744	1829	31293	32929
Palí Pachaon, ...	15700	2062	974	14976	17341
Chowgarkha, ...	11761	7678	1377	6969	8164
Phuldakote, ...	9888	2695	886	7795	7903
Dhaníakote, ...	4415	769	337	4481	4913
Kota Chakata, ...	36034	51330	306	9614	13345
Ramgarh, ...	1134	287	90	2913	2124
Danpúr, ...	5475	5336	664	4478	5537
Gangolí, ...	4277	3197	446	2731	3868
Kalí Kamaon, ...	26555	51615	2168	12559	15053
Dhíanírow, ...	6564	12160	346	5999	7067
Shor, ...	7740	4804	715	5527	6176
Síra Askote, ...	8176	4686	673	5025	4660
Total Kamaon Pergunnas, ...	161523	151378	20815	114315	129080
Baraseo, ...	6843	7510	0	8017	10053
Choundkote, ...	2588	1916	0	4563	5566
Dewelgarh, ...	2281	2747	0	2504	3113
Nagpur, ...	4791	2831	0	5354	6272
Ganga Salán, ...	4220	3815	0	7736	8922
Chandpur, ...	10518	3970	0	10938	12514
Badhan, ...	7470	4880	0	5919	3697
Malla Salán, ...	3251	707	0	6002	6593
Talla Salán, ...	4239	1755	0	6461	7935
Total Gerhwal Pergunnas, ...	46205	30135	0	57498	66366
Bhot Mehals, ...	7582	5760	675	5042	5812
Total Province, ...	215310	187273	11490	176856	201258

III.

ON A NEW METHOD OF DETERMINING

THE LONGITUDE,

From the Observed Interval between the Transit of the Moon's Enlightened Limb, and that of the Sun, or of one or more Stars.

By CAPTAIN P. W. GRANT,

Survey Department.

THE subject of this Memoir has engaged the attention of the most illustrious astronomers of modern times; and, it has called forth the most splendid efforts of genius, to investigate and to determine with precision, those elements from which the motions of the heavenly bodies, and their true places in the heavens, at any instant of time, are computed. For this purpose, it was necessary to ascertain the general laws by which the motions of the sun and planets are regulated, and the numerous disturbing forces by which their mean motions are affected. Kepler, Newton, and Braddely, were the first to discover and define the most important of these laws, but it remained for the astronomers of a later period, to complete the fabric of which these illustrious men had laid the foundation. La Place and others, have exhausted the

utmost resources of the most refined analysis, in investigating the numerous disturbing forces, and lunar inequalities which could arise from the theory of gravity, and to the labors of Dr. Maskelyne, are we mainly indebted for the successful application of these and similar researches, to purposes of eminent practical utility. Of the several methods which have been employed for the purpose of determining the longitude on land, the eclipses of Jupiter's satellites have, till lately, been considered as "affording the readiest and, for general practice, the best method of settling the longitudes of places." But experience has shown, that this is by no means true to the extent implied, and that, although it be perhaps the readiest method of approximating to the truth, it is, nevertheless, very imperfectly adapted for giving results "with that degree of accuracy, which the present state of modern astronomy requires." The reader who wishes to make himself acquainted with the history of the meridional transits of the moon, may refer with advantage to the Memoirs of the London Astronomical Society, in which the subject is accurately illustrated. The method explained by Mr. Baily, refers, however, to corresponding observations of the moon's transit over two different meridians*. The method which it is the object of this memoir to explain, is that adopted, (and I believe originated) by the Rev. Mr. Fallows, the Astronomer at the Royal Observatory at the Cape of Good Hope. "To the scientific world," as has justly been observed by the Rev. Dr. Pearson, "the talents of Mr. Fallows are too well known and appreciated, to require eulogium," and I perform a pleasing duty, in availing myself of this opportunity of acknowledging the great obligations which I owe to that distinguished astronomer, for the instruction and information which I derived from frequent converse and personal

* In Tilloch's Philosophical Magazine for 1803, a rule is given by Mr. Lowe, for determining the difference of longitude from the observed transits of the moon over two meridians. In substance, the rule is correct, only that the moon's motion in twelve hours, uncorrected by the equation of II^{d} diffs. is adopted, instead of her motion, in the absolute interval between the times of transit.

communication with him. The new method to which I allude, is founded on the principle of determining the right ascension of the moon's centre from the observed transit of her limb, compared with that of the sun and one or more stars, and then to find, from the Nautical Ephemeris, at what time at Greenwich, the moon had the same right ascension. The accuracy of this method depends partly on that of the catalogues of right ascension of such Zodiacal or other stars, as may be used to compare with the moon's transit: hence only those stars should be used, whose right ascensions are accurately determined. With a good clock or chronometer, therefore, adjusted to sidereal or mean time, (the former is most convenient) and a transit instrument, placed in the plane of the meridian, the longitude of any place may be determined in two nights, within 15' of the truth. During the whole course of my experience, the observations of any one night seldom differed more than this quantity, from the mean result of the observations of several consecutive nights; and I may safely affirm, that with a good clock or chronometer, and a transit instrument properly adjusted, one observation of the transit of the moon, compared with two of the sun (when their declinations do not differ more than 10°) one the noon preceding, and the other on the following noon, will give the longitude probably within 10'. Some of the Greenwich stars, too, whose apparent right ascensions are computed for every tenth day, will always be visible on the meridian, and if the rate of the chronometer be uniform, will, without further trouble, afford a more correct result, and one more to be depended upon, than a series of observations of the eclipses of Jupiter's satellites.

With respect to errors, which may be supposed to arise from the imperfection of the Lunar Tables, I have already adverted to the pre-eminent services rendered to practical astronomy, by the late Astronomer Royal. This fact is, in no instance, more strikingly illustrated, than in the distinguished and unequalled excellence of the Astronomical Ephemeris. The perfection to

which the Solar and Lunar Tables have attained, scarcely leaves a *desideratum* on this head. It is true, that several equations in the Lunar theory, still remain unknown, but there is every reason to believe, that the amount of error which is superinduced from the omission of these equations, will not, for many years to come, involve any perceptible error in the Lunar Tables. The accuracy of the Lunar and Solar Tables being thus established, and the moon's motion, in right ascension, being more rapid than that of the other planets, it is evident that the determination of her position in the heavens, at any instant of time, under any meridian, must afford the readiest, and one of the most accurate methods of determining the difference of longitude between that meridian and any other, for which the moon's place has been computed. This object may be attained in two ways—one of which is by observing the interval that elapses between the transit of the moon's limb, and of one or more stars,* whose right ascensions are well determined.

From a comparison of the results deduced from this method, and that of the eclipses of Jupiter's satellites, it has been found, that the longitude deduced from the latter, is generally in excess of that deduced from the lunar transits. This remark is grounded on my own experience, but I should not have hazarded it, had not other observers drawn the same conclusion. It may, perhaps, be difficult to point out the sources of error in either. This much, however, may be said, that the data from which the Lunar Tables are constructed, (excepting, of course, the errors of computation,) are as correct as theory, combined with observation, can make them, and that the right ascensions of the stars, which may be selected, for comparison, from Pond's Catalogue, have no error that is likely to come within the range of ordinary observation, or

* The other method alluded to, will form the subject of a separate Essay. It is as accurate as that of the Transit Instrument.

that can materially influence results. But this is not the case with respect to the data from which eclipses of Jupiter's satellites are computed. The precision of the tables of that planet, is by no means such as to dispel all doubt; the results deduced from observations of immersions and emersions, are liable to be vitiated by many extrinsic circumstances, such as the state of the atmosphere, different powers of vision in the observers, and the uncertainty from these and similar causes of the appearance and disappearance of the satellites. In these remarks, I am fully borne out by the testimony of Mr. Francis Baily, whose high attainments as an astronomer and mathematician, entitle his opinion, on all subjects connected with practical astronomy, to the utmost deference. But it is unnecessary to quote the sentiments of any particular individual. There would appear then to be no question, as to the superiority of lunar transits on the principle recommended by the Cape Astronomer. The errors of the Lunar Tables must, in general, be very trifling; and in the hands of a skilful observer, the transit instrument cannot partake of what is usually termed instrumental error. But neither are the tables of Jupiter's satellites to be depended upon in the same degree, nor can the best and most experienced observer control the circumstances, which should render his observations free from the errors to which I have adverted.

Having premised these observations, in illustration of the superiority of lunar transits, I shall now proceed to explain, in as concise a manner as possible, the method of deducing the longitude from the transit of the moon's limb.

It is presumed, that the reader has made himself acquainted with the several adjustments necessary to the portable transit instrument previous to its being placed in the meridian. These adjustments consist, first, in setting the vertical wires truly perpendicular to the horizon; secondly, in rectifying the parallax of the telescope and the line of collimation; and lastly, in levelling the axis of the instrument.

When these adjustments are made, there is no difficulty within the northern tropics in bringing the instrument into the plane of the meridian. The small altitude of *Polaris*, renders almost the first adjustment by that star unsusceptible of any further correction; and it seldom happens that some distant object may not be found intersected by one of the wires, which may always be referred to as a meridian mark. To adjust the instrument by *Polaris*, the observer should have a chronometer, whose rate is uniform and well-determined, and he may, if he knows the equatorial interval between the wires, calculate the exact instant it should intersect the first and second wires, which will prepare him for the final adjustment to the central wire.

The transit instrument is the most perfect that has been invented for the improvement of astronomy. Instruments for measuring angles, no effort of art can render perfectly free from errors of centering, division, &c. But the transit instrument is not susceptible of any instrumental error that may not be obviated. When the instrument is accurately adjusted to the meridian, it will be advisable for the beginner to select from the catalogues, those stars which he thinks best adapted, allowing an interval of at least 3^m. or 4^m. between each. He should make a list of them under the heads of their names. Right ascensions for the beginning of the year, and their declinations and altitudes; since by means of the computed altitudes, the instrument is elevated to the same altitude on the circle, and he will find the star to be observed, in the field view of the telescope. Having observed the transit of the first star, the difference in right ascension of those that follow, will indicate nearly the time that will elapse before the second or third star may be expected to appear in the field view.

When the observer becomes accustomed to the instrument, and expert in directing it, and in noting the times of transit, he may then observe the transit of as many stars as can be done conveniently, within a given distance from

the equator, by merely giving the instrument a sweep slowly along the meridian, noting the times of transit and the altitude, or zenith distance of each star on the circle. From the altitudes, he computes the approximate declination of the star, and knowing also, from the time of its transit, the approximate right ascension of the star, he will, on reference to the catalogues, be able to discover its name and character.

It may, however, be laid down as a rule, that when an observer can select from ten to fifteen or twenty good stars, that is, stars whose right ascensions have been recently determined,* some before and some after the moon's transit, and within two or three hours, a desirable degree of accuracy will be attained; and when a good clock or chronometer is used, the interval may be extended to five or even six hours; but when a watch is used, whose rate is not uniform, the interval ought not to exceed one hour, or at most two hours; and it should ever be borne in mind, that one good observation of a star whose ARn. is well determined, is far preferable to a hundred observations of stars, whose ARns. are imperfectly ascertained.

It has elsewhere been observed, that when a star is on the meridian, the right ascension of that star is the right ascension of the meridian; it follows, that when the moon's limb is on the meridian, the right ascension of that limb is the right ascension of the meridian. But the right ascension of the meridian may be deduced from the interval in sidereal time that elapses between the transit of a star, and any given instant of time; consequently, if at any known interval, before or after the transit of a star, the moon's limb be on the meridian, the right ascension of the meridian deduced from that interval,

* Pond's Catalogue of 400 stars is, probably, the most accurate that has been published, and I have used it in preference to any other.

must be the right ascension of the moon's limb at that instant of sidereal time, and, if we know the ARn. moon's limb at any given instant of time, we easily deduce that of her centre, for the ARn. moon's centre = ARn. moon's limb ± Semid. in ARn. at the same instant. But the ARn. moon's centre, when her limb is on the meridian, is not the same as when her centre is on the meridian. The difference no wise depends on the time the moon takes in passing over the meridian, nor is it affected, as has been supposed, by the augmentation; for the semi-diameter in right ascension is the angle subtended by the moon's radius at the centre of the earth, and measured on the equator. Nor does the apparent augmentation of the semi-diameter affect the right ascension of her limb on the meridian, by accelerating or retarding its approach. Now, the right ascension of the moon's limb, when on the meridian, is the same as the right ascension of the meridian; in other words, it is the same as the sidereal time at which the moon's limb is on the meridian. Also, apparent time is the difference between the right ascension of the meridian, and the right ascension of the sun's centre at the same instant; and knowing the ARn. moon's limb on the meridian, we deduce the apparent time, by subtracting from it the sun's ARn. given in the Nautical Almanac.

Such, briefly, is the process of deducing the ARn. of the moon's limb and centre, and thence the apparent time of observation, from the intervals between her transit and that of one or more stars, whose apparent right ascensions are known. From these *data*, the longitude of the place of observation is deduced in the following manner.*

RULE 1ST.—Having, in the manner already explained, found the right ascension of the moon's limb, find also the apparent time of observation,

* This method was first communicated to the late Colonel Blacker, by the Author, on his return from the Cape of Good Hope, in May, 1825.

corresponding to this ARn., in other words, at what apparent time the moon's limb was on the meridian. First, compute from the Ephemeris, the right ascension of the sun at *noon*, at the place of observation, which subtract from the ARn. moon's limb, as above found, the remainder is the approximate time of transit. From this quantity, subtract the proportional part of the sun's daily increase of right ascension, according to the number of hours and minutes elapsed, and the second remainder is the apparent time of the transit of the moon's limb, true to the fraction of a second.

RULE 2D.—In order to find the ARn. of the moon's centre at this apparent time, take out the semi-diameter, as given in the Ephemeris, and either multiply it by the natural secant of the moon's declination, or if there be no table of natural secants present, then, to the Logm. of the horizontal semi-diameter, add the Logm. secant of the moon's declination, the sum is the Logm. of the semi-diameter in ARn., which added to, or subtracted from the observed ARn. of her limb, gives the ARn. of her centre, when her limb was on the meridian.

RULE 3D.—Having thus found the right ascension of her centre, the next and last process is, to compute from the Ephemeris, at what apparent time at Greenwich, the moon's centre had the observed right ascension; the difference of these apparent times is the difference between the right ascension of the meridian of the place of observation, when the moon's limb passed it, and that of the meridian of Greenwich, at the same instant of time = to the angle at the pole, formed by the two meridians, measured on the equator = the difference of these meridians in sidereal time = to the longitude from the first meridian.

A few examples will render the method perfectly intelligible to any person who has the slightest knowledge of nautical astronomy. I shall first compute one transit, observed near Calcutta.

30th May, 1825.

	H.	M.	S.	
The moon's western limb passed the meridian per solar chronometer at	11 :	33 :	10.5	Vide Rule 2d.
Antares ditto,	12 :	38 :	23.2	
Interval in solar time,	1 :	05 :	12.70	
Acceleration of sidereal on solar time,			10.68	
Interval in right ascension between transit of moon and Antares,	1 :	05 :	23.38	
Right ascension of Antares per Ephemeris,	16 :	18 :	45.87	
Rn. moon's limb,	15 :	13 :	22.49	
☽'s Sem. 16′: 11″ Dec. 20°: 35 and 16′. 183 × 1.008 = 17.3 = 17′: 18″ = +		1 :	9.20	
Right ascension of moon's centre, when her limb was on the meridian,	15 :	14 :	31.69	
	= 228° :	37.	55	

ARn. moon's limb,	15 :	13 :	22.5	Vide Rule 1st.
Sun Rn. at noon at Greenwich,	4 :	27 :	54.8	
Approximate time,	10 :	45 :	27.7	
= 4h. : 52m. : 28s. Greenwich time,				
P.Pt. increase of sun's ARn. for 4h. 52m.		—	40.0	
Apparent time at place of observation,	10 :	44 :	47.7	

Moon ARn. from Ephemeris :—

29th May Midn...	218 : 8 : 31	1st difference.			
30th May Noon..	225 : 35 : 33	= 7 : 26 : 42	2d difference	Mean.	
30th May Midn...	233 : 7 : 58	7 : 32 : 45	6 : 03	Mean.	
31st May Noon..	240 : 44. 33	7 : 36 : 35	3 : 50	=4 : 56.	

Moon's motion in 12 hrs. 7 : 32′. 45″.

Ditto 4h. = ...	2° : 30	47 and 5h. =	3° : 08 : 37.
Eqn. 2d diffs. ..	—	27 for V. hours	— 29.

Vide Rule 3d.

IV. P. M.	2 : 30. 14	V. P. M...	3 : 08 : 08.
ARn. at Noon ..	225 : 35 : 03	IV. P. M...	2 : 30 : 14.
Moon's Rn. at IV. P. M. at Greenwich, ..	228 : 5 : 27	Moon's hourly motion.	37′ : 54. 37 : 9.

Moon observed Rn. at Calcutta,	228° :	37′ :	55″
Moon Rn. at Greenwich, at IV. P. M.	228 :	5 :	27
Difference,		32 :	28″
Then,		32.	47

Hourly motion.
As 37′. 9 : 60m. :: 32′. 47 : 51m. : 23s.

Time at Greenwich, when the moon's centre had right ascension, ...	15h : 14m : 31-69 is	4h : 51m : 23s.
Time at Calcutta, ...		10 : 44 : 47. 7.
Longitude,, ...		5 : 53 : 24. 7.
Place of Observation East of Fort William Flag-Staff, ...		7. 0.
Longitude of Flag Staff, ...		5 : 33 : 17. 7.

This longitude agrees with that deduced from several Transits observed about the same time, and is probably within 10'. of the truth, 5: 53: 17. 7. being in excess.

Such, briefly, is the process of deducing the Longitude from the transit of the moon's limb, and stars near her. It obviously is the simplest, the most convenient, and one of the most perfect methods that can be employed.*

It is presumed, that every person who ventures to use the transit instrument, has made himself acquainted with the elements of astronomy; that he knows the distinction between apparent and mean right ascension, and that he is conversant with the uses of the tables, for giving the corrections for precession, aberration, solar and lunar nutation. The tables used most commonly for this purpose, are those of Dr. Woollaston, but these are not so correct as could be desired. Correct tables will be found in DeLambre's Astronomie Théorique ét Pratique, also in Biot's Astronomie Physique, and in the "Portable Tables," of Baron Zach, published at Florence in 1809. Nevertheless, all of these are tedious to ordinary computers, who do not always know how to apply the negative and affirmative signs of an argument. The easiest and most convenient are those prepared by the Reverend Mr. Fallows,† consisting of only five tables. One great advantage these tables possess is, that of giving the correction for precession, without reference to the annual variations,

---

* In the above example, the equation of IIId. differences is omitted, as being unimportant. In the 38th Number of the Journal of Science and Arts, Mr. Henderson has inserted two convenient tables for finding the correction of IIId. and IVth. differences.

† These tables are contained in Dr. Pearson's Introduction to Practical Astronomy, which contains the most complete and useful selection of astronomical tables that has ever been published. To undertake the compilation and publication of so laborious, and so expensive an undertaking, required all the talents of that distinguished astronomer, and a degree of enthusiasm for science, of which there are but few examples.

so that the approximate right ascension and declination of any star, are used as arguments of simple entry, to give the correction.* The annual variations contained in La Caille and Mayer's catalogues, will be found inaccurate at this time, because they depend upon the right ascensions and declinations, which are variable quantities, and from the time that has elapsed since the construction of these catalogues, (from forty to seventy years) these quantities have considerably changed. It follows, that those stars ought to be preferred whose right ascensions are founded on recent observations, or which have been computed with reference to the changes produced in the annual variation, by the motion of the equinoctial points, and the secular diminution of the obliquity of the eliptic.†

When the transits of several stars are observed, it will not be necessary to compute the correction for each star separately; all that need be known, is the mean right ascension of each star, for the beginning of the year, and it will be sufficient to know the declination within one minute. The following rules explain the method which I have adopted for reducing my observations:

Rule. 1st. Add together the times of transit of all the stars per chronometer, also all the mean right ascensions, and all the mean declinations for the beginning of the year, and divide each sum by the number observed.

Rule. 2d. From the mean of the times of transit, subtract the time per chronometer of the moon's transit, the difference, when corrected for the rate

---

* The argument is tabular No. (1.3362 × Sin. Arn.) multiplied by tangent of star's declination, and added to 3.0678.—Care must be taken in the application of the Sin. Arn. which, in the two last quadrants, that is, between twelve and twenty-four hours, is minus.

† These observations were written previously to the appearance in India of the IId. vol. of the Memoirs of the Astronomical Society of London, containing the admirable tables of Mr. Baily.

of the chronometer, is the interval in mean solar time, which, corrected by the acceleration of sidereal on solar time, will be the interval in right ascension.

Rule. 3d. Now, with the mean of all the mean right ascensions, and the mean of all the declinations, compute from Mr. Fallows' Tables the corrections for precession, aberration, and nutation, and which, applied to the said mean, according to its sign, the sum, or difference, is a mean of the apparent right ascension of the stars.

Rule. 4th. To this apparent right ascension, add the interval found by Rule 2d, if the time of the moon's transit is greater than the mean of the times of the star's transit, otherwise, subtract the interval, the sum, or difference, is the right ascension of the moon's observed limb, from which that of her centre, is deduced as before.

The following example is cited in illustration of the proposed method.

OBSERVATORY AT PROME IN AVA.

13TH NOVEMBER, 1825.

☽ Calminated $8^h : 16^m : 13^s . 9$.
☽ Decln..... 1°
☽ ARn. Semid. $14' : 49'' = 59s.2$.

Names and Characters of Stars.	*Times of Transit per Chronometer.*	*Mean ARn. of Stars, for* 1825.	*Declination.*
36 Aquarius.	7 : 3 : 44. 5	22 : 1 : 15. 93	12° : 25
♑ ditto.	7 : 45 : 51. 0	22 : 43 : 28. 73	8 : 32
1 h. ditto.	7 : 58 : 22. 0	22 : 56 : 10. 75	8 : 40
2 h. ditto.	7 : 58 : 32. 0	22 : 56 : 10. 54	8 : 43
3 h. ditto.	7 : 59 : 06. 2	22 : 56 : 46. 15	8 : 55
1 ♓ ditto.	8 : 09 : 02. 0	23 : 06 : 41. 84	10 : 08
3 h. ditto.	8 : 12 : 07. 0	23 : 09 : 51. 40	10 : 40
Sum.	55 : 06 : 44. 7	159 : 50 : 16. 34	68 : 03
Mean, ...	7 : 52 : 23 : 51	22 : 50 : 02. 33	9° : 43
Moon's transit. ...	8 : 16 : 13. 70		
Difference, ...	00 : 23 : 50. 19		
Rate, losing, ..	+ .05		
Acceleration, ..	+ : 3. 91		
Interval in ARn. +	00 : 23 : 54′ 15		
Correction for Precession, &c. +	.. .. .. 03. 81		
Apparent right ascension, ...			22 : 50 : 06. 13

Brought over, Apparent right ascension, ...	22: 50: 06. 13
Interval, ...	23: 54. 15
ARn. Moon's limb, ..	23: 14: 00. 28
Ditto Moon's semi. ..	+ 59. 20
Ditto Moon's centre,..	23: 14: 59. 48
=	348°: 44′: 52″

Moon's horary motion is, ... 27′. 5	
Moon's right ascension at Greenwich, at 1 P. M. is,	348°: 38′: 06″
Observed at 7: 35: 20. 28	348: 44. 52
In advance of 1 P. M.	6: 46
Hence, ... =	6. 77

As 27. 5: 60m.:: 6. 77: 14m.: 45s.
ARn. Moon's limb. ... 23h.: 14m.: 00s. 28
Ditto Sun, ... 15: 38: 40. 00

	H.	M.	S.
Apparent time at Prome,	7:	35:	20. 28
Ditto at Greenwich, ..	1:	14:	45. 00
Longitude, ...	6:	20:	35

When a great number of stars has been observed, whose declinations differ from one another, it will be proper to divide them into sets, each set to comprehend those stars, whose declinations approach to one another closely, and the longitude should be deduced from each series separately, as in the subjoined example.

The subjoined transits of twenty-two stars were observed on the 18th February 1826. The moon's first limb culminated per chronometer at 3h.: 20m.: 05s. 7. declination 20°: 30′: Hor. Semi=15′: 27″, and semi-diameter in ARn.=1m.: 5s. 93.

The stars are divided into three classes or series, according to their declinations, and the *mean* of the approximate right ascensions and declinations of each series, is used as the argument to find the correction for the precession, aberration and nutation of that point of the heavens which corresponds to the ARn. and declination. The tables used are those of Mr. Fallows. If other

tables be used, the correction for precession must be found by the rule given in a preceding note.

Thus, from series first, we obtain the mean of all the right ascensions = 5h. : 36m. : 36s. and of all the declinations 16° : 32.—With these two arguments, and the sun's longitude = 10s : 20° : 30′—enter the tables, and take out the numbers opposite to each, from which are obtained the corrections for precession, aberration, solar and lunar nutation, the Algebraic sum of which is the correction for the apparent right ascension of the stars, whose approximate right ascension is 5 : 37 : 25. 99. and declination 16° : 32, and which is found to be 2s. 22.

This would also be the correction for any one star, whose right ascension and declination were respectively 5h. : 37 : 26 and 16° : 32′. Proceeding in the same manner with series 2d and 3d, the correction is found to be 2s. 43 for the former, and 2s. 50 for the latter. The labor of finding the corrections for each of the twenty-two stars separately, is thus reduced to three operations. But the labor of computing the corrections for each star, would be greatly diminished, if we possessed tables contaning the maxima of aberration and nutation; desiderata, which it is the author's intention to supply on the principle adopted and recommended by Mr. Fallows, in Dr. Pearson's Introduction to Practical Astronomy.*

When the stars observed are to be arranged in series, it will be proper, in the first place, to compute from each star, the approximate ARn. of the moon's limb, in order to detect any error that might inadvertently have been introduced in noting the times of transit. The most careful observer is liable to

* The Tables alluded to comprehend all the moon culminating stars contained in Pond's Catalogue, and computed for 1835.

mistake in noting the minute or the 10th second, for, in counting, he may commence from 20s. instead of 10s. and so forth.

I will further add, that when a meridian mark is not visible at night, the adjustment of the instrument, during the time of observation, should be verified by observing the transits of two or more stars differing considerably in declination.

Thus the same night in which the annexed transits were

observed, Capella culminated, ...	$11^h : 46 : 01.5$
Sirius	$13 : 19 : 22.5$
Difference in solar time,...	$1 : 33 : 21.0$
Acceleration	$+ \quad 15.53$
Observed difference of ARn. ...	$1 : 33 : 36.53$
Per Tables Capellas ARn. is	$5 : 3 : 53.76$
Sirius	$6 : 37 : 31.00$
Difference computed, ...	$1 : 33 : 37.24$
Error in $62° = 00 : 00 : 00.71$	

Also Capella culminated, ...	$11 : 46 : 01.5$
Rigel	$11 : 48 : 19.7$
Observed difference	$2 : 18.20$
Acceleration	$+ \quad 35$
Difference in ARn.	$00 : 2 : 18.55$
Difference per Tables, ...	$2 : 18.80$
Difference or error	$00^s.25$

And, making allowances for errors of observation, it is evident that the instrument was well adjusted. The method of adjusting a transit instrument by circumpolar stars, is seldom or ever practicable in low latitudes. I have already stated, that in India the Pole Star is best adapted for this purpose, and the adjustment may be verified by computing from the equatorial interval between the wires, the instant that Polaris should bisect the 1st, 2d, and 3d wires.

I beg to remark, in conclusion, that I have deemed it unnecessary to introduce into this Memoir, analytical formulae of demonstration, which often perplex the student, who is not well grounded in Mathematics, and which, perhaps, not unfrequently deter him from pursuits in Practical Astronomy and Geography. My object is, to render easy and intelligible, what may be accounted difficult by those who know little more than the rules and practice of Nautical Astronomy, and who yet may have excellent opportunities of multiplying Observations, for the improvement of Geography;—in short, to recommend the more general use of the Transit Instrument, in preference to any other method for determining the longitude on land.

But, although I am decidedly of opinion, that the method of lunar transits here explained, is to be preferred to eclipses of Jupiter's satellites, yet I would not be understood to invalidate the utility and expediency of embracing every opportunity that offers, of observing them.

The results deduced from corresponding observations of immersions and emersions, made under different meridians, I consider to be unexceptionable; while those deduced from a comparison, with the computed times given in the Ephemeris, clearly show, that the Tables of Jupiter, have not yet attained to that degree of perfection, which is indispensably necessary to ensure general confidence.

FIRST SERIES.

Name and Character of Stars.	*Times of Transit per Chronometer.*	*Mean ARn's. 1826.*	*Approximate Declinations.*
			°
σ 1 M	11: 11: 28. 0	4: 29: 13. 41	15: 25.
σ 2 M	11: 11: 34. 0	4: 29: 19. 21	15: 32.
m Tauri	11: 39: 27. 5	4: 57: 09. 80	18: 23.
51 Gemi	13: 45: 13. 5	7: 03: 22. 39	16: 27.
λ Ditto	13: 49: 55. 0	7: 08: 05. 03	16: 51.
Sum	61: 37: 32. 0	28: 07: 09. 94	82: 38.
Mean	12: 19: 30. 4	5: 37: 25. 99	16: 32.
☽'s Transit	13: 20: 05. 7		
Interval	1: 00: 35. 3		
Acceleration	9. 94	1: 00: 45. 24	
	1: 00: 45. 24		
Approximate ARn. ☽'s Limb.....		6: 38: 11. 23	
Corrections.....		2. 22	
ARn. ☽'s Limb.....		6: 38: 13. 45	

SECOND SERIES.

Name and Character of Stars.	*Times of Transit per Chronometer.*	*Mean ARn's. 1826.*	*Approximate Declinations.*
			°
Tauri	11: 14: 04. 0	4: 31: 48. 48	22: 35
i Tauri	11: 34: 53. 7	4: 52: 41. 96	21: 19
o Ditto	11: 59: 19. 0	5: 17: 11. 05	21: 46
1 ♒	82: 26: 08. 0	5: 44: 04. 73	20: 13
γ Gemi	12: 46: 23. 0	6: 04: 22. 42	22: 33
y	12: 54: 25. 2	6: 12: 25. 87	20: 19
ε Gem.	13: 35: 39. 5	6: 53: 46. 83	20: 49
6 Ditto	13: 51: 33. 0	7: 09: 43. 28	22: 18
9 Ditto	13: 53: 30. 0	7: 11: 40. 36	20: 46
♈	13: 59: 12. 5	7: 17: 24. 05	21: 48
Sum	128: 15: 07. 90	61: 15: 09. 03	214: 26
Mean	12: 49: 30. 79	6: 07: 30. 91	21: 26
☽'s Transit	13: 20: 05. 7		
Interval	30: 34. 91		
Acceleration ...	4. 93	+ 30: 39. 93	
	09		
	30: 39. 93		
Approximate ARn. ☽'s Limb,		6: 38: 10. 84	
Correction,...		2 43	

ARn. Moon's Limb 6: 38: 13. 27.

THIRD SERIES.

Name and Character of Stars.	*Times of Transit per Chronometer.*	*Mean ARn's. 1826.*	*Approximate Declinations.*
β Tauri	11: 57: 26. 0	5: 15: 17. 75	28: 26
125 Ditto	12: 11: 04. 2	5: 28: 57. 09	25: 47
136	12: 24: 27. 8	5: 42: 23. 42	27: 33
H Gemi	12: 35: 34. 0	5: 53: 32. 57	25: 15
ε	13: 15: 09. 3	6: 33: 13. 21	25: 18
Z	13: 56: 42. 8	7: 14: 54. 52	28: 9
ι Gem.	14: 06: 59. 3	7: 25: 11. 31	27: 17
Sum	90: 27: 24. 4	43: 33: 29. 87	187: 45
Mean	12: 55: 20. 5	6: 13: 21. 41	26: 50
☽'s Transit ...	13: 20: 05. 7		
Interval ...	24: 45. 2 4. 1	24: 49. 30	
	24: 49. 3		
Approximate ARn. ☽'s Limb.....		6: 38: 10. 71	
Correction.....		2. 50	
ARn. ☽'s Limb.....		6: 38: 13. 21	

Rules for deducing the Right Ascension of the Moon's Limb from the Observed Transit of the Sun and Moon, and thence the Longitude.

If the sun's motion in the Ecliptic were uniform, that is, if his daily motion was equal to the acceleration of the fixed stars (3^m 55^s 9), the interval, in mean solar time, between the transits of the sun and moon, would be equal to the difference of their right ascensions at the instant of the moon's transit; but, as this is not the case, as the sun's daily motion in ARn. is sometimes greater and sometimes less, than the mean acceleration of sidereal on solar time, it follows, that the interval in solar time must be corrected by the daily difference of the equation of time given in the Ephemeris. When the daily difference of the sun's right ascension exceeds 3^m 56^s, the proportional part of the daily difference of the equation of time is subtractive, otherwise additive to the interval.

Thus, after the 2d November 1825, the sun's daily motion is greater than 3^m 55^s 9.—For instance, between the 18th and 19th, it is 4^m 10^s, being about 14^s in excess, which is the daily difference of the equation of time nearly. Hence it appears, that an apparent day, or twenty-four hours of apparent time, on the 18th and 19th, was in excess of a mean solar day, by 14^s, and so on, till about the middle of February, when an apparent day becomes less than a mean solar day. Hence,—

1.—With a solar chronometer, correct the observed interval for the rate, and then we have the interval in mean solar hours.

2.—If an apparent day is in retardation of mean solar time, that is, if the interval between two transits of the sun, exceeds twenty-four hours mean

solar time, then the corrected interval is to be diminished in proportion to twenty-four hours. Thus, if the interval is 6^h: 29^m 59^s, in mean solar time, and the daily difference of equation of time, (which is the retardation of apparent on solar time) 14^s, the correction would obviously be as 24^h: 14^s :: 6^h: 59^s: 3^s. 25, because 6^h: 29^m: 59^s, mean solar time, is equal to only 6^h: 29^m: 55^s. 75, of apparent time, but this quantity in apparent time is equal to the sun's distance in right ascension from the meridian at the time of the transit of the moon's limb, and therefore, the sun's right ascension at that apparent time, plus, this distance from the meridian, is equal to the right ascension of the meridian at the same instant, equal to the right ascension of the moon's limb, at that instant.

One or two examples will be sufficient,—and one set of observations will generally give the longitude within 10^s or 15^s, when the proper precautions are used.

OBSERVATORY AT PROME,

17TH NOVEMBER.

	H.	M.	S.
The sun passed the meridian per chronometer, ...	12:	40:	29. 2
Moon's limb, ditto ditto, ...	6:	51:	55. 0
Interval per chronometer, ...	06:	11:	25. 8
Rate 2. 5 in 24^h, ...	...		+ 7
Interval in mean solar time, ...	06:	11:	26. 5
By reduction, the daily difference of the equation of time is 12^s. 5 per day, and in 6^h: 11^m an apparent day, is = 24: 00: 12. 5 solar time, ...	=		— 3. 7
Sun's meridional distance, ...	6:	11:	22. 8

Now, the assumed longitude is $6^h : 21^m$, and $6^h : 11^m$:— $6^h : 21^m$ = nearly $23^h : 50$ at Greenwich. Sun's apparent ARn. at Prome, at $6^h : 11^m : 22^s$ = (23 : 50 at Greenwich) is,	15 : 30 : 06. 9
Right ascension moon's limb	21 : 41 : 29. 7
Add moon's semidiameter in right ascension, ...	1 : 01. 1
Right ascension moon's centre, ...	21 : 42 : 30. 8

Now let us compare the moon's transit with that of the sun, on the following noon, and we must then reverse the operation, and take a mean of the two observations.

Moon's limb passed meridian on 17th, ...	6 : 51 : 55. 0
Sun's ditto passed 18th, ...	24 : 40 : 38. 8
Interval, ...	17 : 48 : 43. 8
Rate, ...	+1. 8
Interval in mean solar time, ...	17 : 48 : 45. 6
Daily acceleration, 12. 5, and correction for $17^h : 48^m$. is, ...	— 9. 4
	17 : 48 : 36. 2
Complement, ...	6 : 11 : 23. 8
Sun's right ascension as before, ...	15 : 30 : 06. 9
Right ascension moon's limb, ...	21 : 41 : 30. 7
Moon's semi-diameter, ...	1 : 01. 1

ARn. moon's centre by last transit, ...	21 : 42 : 31. 8
Ditto first ditto, ...	21 : 42 : 30. 8
Mean, ...	21 : 42 : 31. 3
Now the time at Greenwich, when the moon's centre had this ARn. is computed to be, ...	23 : 50 : 45
And the time at Prome is, ...	6 : 11 : 23
Longitude, ...	6 : 20 : 38
Now the true Longitude, as deduced from lunar transits, is,..	6 : 20 : 40

The practical superiority of this method over that given by several writers, is obvious, for the two consecutive transits of the sun, one preceding, and the other subsequent to the moon's transit, will determine the correction for rate, and an horizontal deviation of $5'$ in the transit instrument, will superinduce an error of only $0''.5$ in right ascension at the most.

Another method equally accurate may be adopted, but it is more tedious. In this method, we may deduce the apparent time from the moon's right ascension; independently of the correction for acceleration, or retardation of solar on apparent time, but then we must use the sun's right ascension as an element. Or we may compute the apparent time, in the way shown in the example. Neither of these methods are so commodious as the first method.

PROME OBSERVATORY,

17TH JANUARY, 1826.

Sun passed meridian, ...	00 : 08 : 07. 6
Moon, ...	6 : 42 : 55. 2
	6 : 34 : 47. 60

Brought forward ...	6: 34: 47. 60
Rate, ...	+. 40
Acceleration, ...	59. 14 5. 75
Interval in sidereal time, ...	6: 35: 52. 89
Sun's ARn. .. 19: 55: 56. 6	19: 54: 48. 80
P. P. ... — 1: 07. 8	
19: 54: 48. 8	
ARn. Moon's limb, ...	2: 30: 41. 69
ARn. Sun's from Ephemeris,	19: 55: 56. 60
$6^h: 34^m: 45^s$—$6^h: 20^m = 14^m: 45^s$	6: 34: 45. 09
Correction for $14^m:45^s$, sub. p. p. sun's daily motion,	2. 70
Apparent time, ...	6: 34: 42. 39

OR,

Mean solar time from apparent noon when sun passed meridian, ...	6: 34: 48. 0
Equation at noon, ...	10: 20. 0
Mean solar time when the moon's limb was on meridian, ...	6: 45: 08. 0
Equation of time at 6: 34: 48 P. M., the daily variation being 20^d, ...	10: 25. 67
	6: 34: 42. 4

OR BY METHOD FIRST.

Mean solar time from apparent moon when moon's limb passed meridian, ...	6: 34: 48. 0
Acceleration of solar on apparent time=to daily difference of equation of time, (20^s in 24^h)=	— 5. 5
Apparent time, or sun's meridional distance, ...	6: 34: 42. 5
Sun's ARn. at 6: 34: 42. 5 (=0^h: 14^m: 00 Greenwich,)	19: 55: 59. 2
ARn. moon's limb, ...	2: 30: 41. 7

IV.

NOTICE

OF THE

KHYÉN TRIBE,

INHABITING THE YUMA MOUNTAINS,

BETWEEN

Ava and Aracan.

By LIEUTENANT T. A. TRANT,

His Majesty's 38th Regiment of Foot.

ON the march from Yandaboo to Aeng, in 1826, across the Yuma mountains, an opportunity first occurred of obtaining some personal knowledge of the people by whom those mountains are inhabited, and the following brief notices of them may, perhaps, not be thought uninteresting.

The people who inhabit the range of mountains that separate Ava from Aracan, and who are termed Khyén, are very different in character and habits from their Burman neighbours: in appearance, the men are much inferior to the Burmese, their countenances being flatter, and not so regular: the dress also differs; it is very simple; a black cloth, striped with red and white, is thrown over the shoulders, a black cloth is worn round the loins, and a black jacket is occasionally used. They bind their hair with a fillet of black or

white cloth, and with a spear, or cross-bow, and a quiver full of arrows, a *Dah*, and a pouch to contain tobacco and betel, their dress is complete. The women merely wear a black petticoat, reaching to the knees, and adorn their necks, and the hem of their garments, with couries and glass beads: all the menial offices of the house devolve upon them:—they procure water for daily consumption, pound paddy, and dress the food of the men, who are generally employed in fishing and tilling the land. The young Khyén girls are rather pretty, than otherwise, but a custom, which has been handed to them by their ancestors, stamps many of them with the brand of ugliness, and renders them most hideous objects. This consists in tattooing the whole face in segments of circles, with a blue mixture, leaving the neck of its natural colour, and thus giving them the appearance of wearing masks, were it not that the deadly aspect of the white space round the eyes, and the livid color of the lips, indicated the transformation to be indelible. The Khyéns nearest the plains are a quiet inoffensive set, and must be distinguished from the Khyéns of the further mountains, inasmuch as they have placed themselves under the Burman government, and are liable to be called upon for their quota of men in case of war, and pay taxes; whereas, the others are quite independant, residing in the most remote and unfrequented recesses of the mountains. Those Khyéns hold themselves aloof from, and are entirely independant of the rest of mankind, whom they consider their enemies and lawful prey, and acknowledge no sovereign: they herd together in small parties of thirty and forty, and select some fertile spot in the neighbourhood of a mountain stream, sufficiently large to cultivate grain for their consumption. There they erect their miserable dwellings, and, with the produce of the land, consisting of rice and turmeric, contrive to support themselves: the rivers furnish them with abundance of fish, and they will eat any animal, however disgusting it may be.

The origin of the Khyéns is lost in fiction, and of the details of their early history, the present race know little, except from vague traditions, verbally

transmitted from one generation to the next. They, however, say, that in former days, the plains of Ava and Pegu were peopled by their race, and were under the dominion of one of their kings, when a horde of Tartars made a sudden irruption from the northward, and overran the country. For some time, the interlopers kept up the appearance of friendship with the aborigines of the soil, but, becoming daily more formidable, and having secured a footing in the land, they threw off the mask, and, electing a king amongst themselves, declared themselves independant of the Khyén king. The Tartar chief then sent to the Khyéns, and desired their allegiance, stating, that it was contrary to the dictates of nature, that two kings should reign, or that two races of people should exist in the same land, and having deposed the Khyén king, and put many of the chieftains to death, they obliged the others to seek for refuge in flight. The remaining chiefs, therefore, with their attendant villagers, collecting all their cattle and other valuables, availed themselves of the first opportunity of escaping from the thraldom in which they were held, and fled to the lofty and remote mountains on the frontiers of Siam, China, and Arracan, where they considered themselves safe from the persecution of their conquerors, whom they left in undisputed possession of the plains. With them went some members of the royal family, but, in the course of time, and from deaths and changes of residence, all traces of them were lost, and the Khyéns of this country know not whether any of the royal blood exist or not. Divested, as they now were, of a common head, to whom they could look up for advice, they, in each village, selected from the community one who, either from age or experience, was deemed worthy to be their chief, and in this independant state they have since remained, each little hamlet considering itself as perfectly distinct from those adjoining.

These small republics have since resisted all attempts at much intercourse with their more civilized neighbours, and have preserved unsullied their innate love of liberty.

Only one trace still exists of supreme authority, and this is in the person of the Passine, or head of their rude religion. This personage resided near the source of the Moh river, on a mountain, called the Poyon, and by his descendants, in the male and female line, the office of prophet or soothsayer is filled. Writing being unknown, their mandates are delivered verbally, and implicitly obeyed: to them, every dispute of importance is referred for arbitration, and in cases of sickness or marriage they are always consulted. The tenets of the Khyén faith are most simple. They have no idea of the Supreme Being, nor have they any tradition respecting the creation: they are the children of the mountains, and nature alone has any claim on their feelings. In consonance with this idea, they consider, that every thing which is useful to them, or conduces to the luxuries of life, ought to be held in the highest veneration. The principal object of their adoration is a thick bushy tree, bearing a small berry, and called by them Subri, and under the shade of its branches they, at certain seasons of the year, assemble with all the members of the family, and offer sacrifices of oxen and pigs, on which they afterwards feast: their cattle accompany them during these excursions, and participate in the respect paid to the tree, as being the most useful of those blessings which have been so sparingly bestowed upon them. Another object of adoration is the thunder bolt, or rather, perhaps, the meteoric stone: whenever a thunder storm occurs, the Khyéns watch, with the utmost anxiety, the spot where the lightning strikes, and when the weather is again calm, they proceed to the place they had marked, and examine all the trees, to observe whether any has been scathed by lightning: should they be so fortunate as to find one, they immediately dig the ground under the injured bough, and commence searching for the sacred stone, which is generally of the size of the hand, and is, by them, imagined to fall from heaven. This stone is supposed to possess the most supernatural qualities, and its appearance is hailed by the sacrifice of a hog and a bullock, after which it is delivered over to the care of the Passine, who keeps it as an infallible talisman against every sort of disease.

Their ideas of the difference between good and evil consist in supposing that those who honor and respect their parents, take care of their children or cattle, and eat most meat and drink spirits to the greatest excess, will be well provided for hereafter, and their souls transferred into the bodies of oxen or pigs, whilst those whose sensual appetites are not so great, and who do not enjoy to the utmost all the good things of the earth, which may be thrown in their way, are considered unworthy of a future reward, looked down upon and condemned. Although it is evident the Khyens partly profess the doctrine of transmigration, yet it seems most extraordinary that they should not only feel no compunction in killing their cattle, but deem it a meritorious act. It must however be observed, that the sanction of the Passine is necessary before an animal can be slain.

When any one dies, the event is hailed as a joyful circumstance, and the relations give a grand feast, to which all the village is invited, when the degree of affection borne to the deceased is shewn by dancing, eating, and drinking, in prodigious quantity. Should the defunct be a man of property, his body is burned, and the ashes being collected, are placed in a basket, and either taken to the mountain of Keyoungnatyn, on the way from Shoechatoh, or to the mountain of Yehantoung, and there deposited: the latter mountain is very sacred and very lofty, for, to use the native phraseology, "from its summit the whole world can be seen." Over the tomb of a chief, a house is erected, and people are left to watch and defend it from malevolent spirits, and a log, rudely carved, to represent the deceased, is laid there for the same purpose. The poor people, if not in the immediate neighbourhood of Yehantoung or Keoungnatyne, are buried any where in the vicinity of their own village.

Matrimony with the Khyéns is purely a civil contract, unhallowed by any religious ceremony. The contracting parties proceed, in the first instance, to the Passine, whose advice is requested respecting the match. If his opinion

is favourable, the bridegroom sends the parents of the damsel a present, composed of a pig, an ox, a spear, a tomtom, a dah, and calabash full of a spirituous liquor distilled from rice. A grand feast is then given, at which all the relations attend, and the marriage is considered duly solemnized.

Should the lady, after marriage, prove false to her marriage vows, and the gay deceiver be discovered, he is obliged to present a hog, an ox, and a spear to the injured husband, and a fine string of cowries to adorn the neck of the fair one, who, after this peace-offering, is considered quite exonerated from any blame, and is re-admitted to her husband's favour, without her reputation being in the least degree tainted.

In the case of any illicit intercourse being discovered between the young Khyéns, the man is obliged to pay a bullock to the girl, but if she becomes a mother, she claims him as her husband, and if he refuses, another bullock is the penalty inflicted on him: he takes the child into his own charge, and the damsel is restored to her fair fame.

The virtue of a chieftain's daughter is estimated at a much greater value; no less than three bullocks being the fine for leading her astray from the path of rectitude, and the same number, should the offender refuse to make reparation by marriage. Marriage is not permitted in nearer consanguinity than cousins, but incest, although a crime but seldom heard of, is absolved by paying only one bullock to the father. A divorce can be procured at the same expence.

If a murder is committed, the perpetrator is immediatly seized by the village chief, who obliges him to give up three of his friends or relations, as slaves to the family of the deceased, or ransom them at the rate of thirty rupees a man, thus estimating human life at the moderate sum of ninety

rupees, but if the murderer is unable to pay the fine, or procure his sureties, he is himself kept in servitude. Should he escape, and take refuge in another village, the inhabitants of it immediately return him, if they have a proper sense of propriety, but if they do not, and refuse to send the culprit back when demanded, war is denounced against them, and their village destroyed. The murderer, if taken, is re-committed to slavery, it being expressly recommended them by the Passine, not to shed the blood of each other.

Theft is not considered a very heinous crime, but should corn be purloined, the offender is obliged to purchase his own freedom, either by finding a substitute, or paying thirty rupees.

The Khyéns have no knowledge of medicine, but, on the contrary, appear to hold it in great contempt. When, therefore, a man is taken ill, he is taken to the Passine, who first partaking of a feast prepared by the friends of the invalid, recites incantations over him, and uses the meteoric stone as a charm against all the ravages of the disease. If these do not prove efficacious, the man is left to his fate, and no further exertion is made to save him.

Hospitality is a virtue which it is difficult to ascertain whether they would put in practice or not, shunning as they do, all intercourse with strangers, the manner in which one intruding on their haunts would be received, seems rather problematical. They however state, that if a foreigner was to fall in with one of their villages, he would not be ill treated, but they did not recollect such a visit ever having taken place.

From the wild cotton growing in the mountains, the Khyén women fabricate their own clothes, and even make enough to become an article of traffic with the low-landers. Silver is not procured in the mountains, but iron ore is found in considerable quantity, and with honey and dried fish, forms the

principal articles of trade: these they carry into Aracan and Ava, and exchange for money, or such articles of food and clothing as their own wilds have denied them.

With the use of fire arms they are, generally speaking, unacquainted, and seem to hold them in great awe: their own weapons are the spear, dah, and the cross-bow, with a quiver full of arrows. The latter are made of bamboo, with the point hardened by fire, and doubly barbed; they are deeply poisoned, and the slightest touch inflicts instant death. This poison is vegetable, and procured by making an incision in the bark of certain trees, and collecting the liquor which exudes.

The frightful custom of tattooing the faces of the women, derives its origin from a very curious story, and one that reflects much credit on the inhabitants of the mountains. At the period when the Tartars conquered the plains, and drove the Khyéns to the mountains, they imposed an annual tribute on this persecuted race, and in default of payment, used to seize the prettiest of the mountain beauties, and collecting a considerable number, presented them to their despotic sovereign, who selected from the groupe those whom he deemed worthy to adorn his seraglio. To such an extent was this monopoly at last carried, that the Khyéns, in order to save their race from extermination, persuaded all their young women to sacrifice those personal charms which drew such a dangerous distinction on them. A proposition with which they immediately cheerfully complied, and tattooed their faces. When these hideous creatures were presented to the monarch, he sent them back in great wrath, and ordered a fresh search to be made for new objects to fill his haram: it, however, proved fruitless, as all the girls had undergone the test of freedom, and none remained unblemished, save old women and children. Foiled thus in his attempt to destroy the happiness of the inoffensive Khyéns, the tyrant turned his views elsewhere, and no longer molested

them, the custom, however, still remained, and it is only latterly that it is falling into disuse.

From the little that was seen of the Khyéns, they appear to be a quiet race, and entirely devoted to agricultural pursuits; but as those individuals met with, are mostly all living in a comparatively civilized state, under the British and Burman governments, it would not be a fair criterion to characterise the generality by particular classes, as all accounts agree in stating the former to be savage, and addicted to plunder and rapine. To judge, however, by their simple code of laws, they are not by any means deficient in the knowledge of right and wrong, and are quite aware of the footing on which men stand with each other. It is therefore highly probable, that with lenity and kindness, they might be induced to mix with their more civilized neighbours, and become useful members of society.

V.

TRANSLATION

OF AN

INSCRIPTION

ON THE

GREAT BELL OF RANGOON,

WITH NOTES AND ILLUSTRATIONS.

By The Rev. G. H. HOUGH.

"DURING the period of four *Then-khyé*,[1] and one hundred thousand mundane revolutions, having perfectly fulfilled the ten virtues in their thirty sub-divisions, being one who has not an equal in the three mansions of *Nats*, men, and *Brahmas*, by means of the twelve *Atsiendéya*,[2] and being perfect in beneficence, the supreme of all conquerors, Deity, who vanquishes the five tyrants,[3] having delivered, during forty-five years,[4] countless multitudes of intellectual beings from the changes of this transmigratory state, and conducted them to the golden region *Maha Niekbana Abarapúra*,[5] having mercy upon the collective number of rational beings, experienced in the rotatory transitions of the three states of being,[6] as during the course of five thousand years, the fifty-nine divisions of the *Damma Kanda*,[7] which conduct to desired

felicity, diffuse light, and as the globe of the sun disperses mist, and illuminates the four islands, so has he mercifully committed to rational beings, the splendour of the eternal moral law, to remove the foul mist overspreading men, *Nats*, and *Brahmas*,[8] through lust, ignorance, and false doctrine, from his entering into the everlasting enjoyment of *Niekban*, at the root of the two *Eng-gyeng* trees[9] in the garden of the *Malla* Kings, in *Kukthien-ná-yon*,[10] 2320 years, of the establishment of the religious dispensation (of Gautama), common era 1138, Sunday, 9th day of the decrease of the moon *Nayon*,[11] by means of power above all royal dominions on the surface of *Zam-pú-dí-pa*, in circumference 10,000 *Yúzana*,[12] and by means of beneficent attributes, which diffuse fragrance beyond the limits of the mansion of the *Brahmas*, the celestial apex, the Great Bell, eminently named *Maha Ganda*, metal weighing 15,555 *Piektha*,[13] diameter five cubits, height seven cubits and twelve inches, circumference fifteen cubits, thickness twelve inches, the successor of the monarchs of *Engwa*, the golden city, the city *Ya-ta-na-púra*,[14] the conquering place, having the inscription "twelve walled," the resplendent golden city and palace, the supreme capital *Ya-ta-na-púra Shwé Engwa*, the confluence of five rivers, like the tongues of lions,[15] the fame of the incomparable golden palace, whose glory is religious merit, the lord of life and rightful monarch, *Maha Damma Rázadepate*,[16] and transcendently glorious, who maintains the prosperity of religion and the great kingdom, and makes the perfection of his authority to equal the perfect orb of the newly risen sun, who bestows complete benefactions, and fulfils the precepts of incarnate divinity and of holy men, who practises the ten royal virtues,[17] and possesses the seven moral qualities of the pious, purity of intention, circumspection, modesty, tenderness of conscience, knowledge, charity, wisdom; who erects and gilds royal works of merit[18] in his empire, far and near, monasteries, monuments (to the memory of *Búd'h,*) and colonnades of images, who supports and gilds memorials raised in honor of the deity, preserves the three divisions of the 84,000 scriptures, and the monasteries of five, four, and three successively

rising roofs for the priesthood, in order to promote piety, learning, and religion, by the influence of his power, wisdom, authority, might and glory, (orders to be cast.) The various countries in *Sam-pú-diek*,[19] which the father, grandfather, and great grandfather, lords of the white elephant, proprietors of life, rightful kings, have taken possession of, and govern by their wisdom, authority, and glorious arm, viz. the kingdom *Thunáparanta*, in which are situated the provinces *Sakú*, *Saleng*, *T'heleng*, *Yau*, and *S'hau*. The kingdom *Thírik'hétarama*, in which are situated the provinces *Tha-ré-kéttará* and *Ugadarít*. The kingdom *Nayawattana*, in which are situated the provinces *Kétumadí*, *Dwárávatí*, and *Zéyawadí*. The kingdom *Ayudd'haya*, in which are situated the provinces *Thaukkatai* and *Piekthalauk*. The kingdom *Páwéyaka*, in which are situated the provinces *Sandapúrí*, *Sammáthenkahmoing*, and *Salon*. The kingdom *Harimunsa*, in which are situated the provinces *Zengmay*, *Labon*, *Anan*, and *B'hayau*. The kingdom *K'hémáwara*, in which are situated the provinces *Kyington* and *Kyingmay*. The kingdom *Zanyarauti-Nagara*, in which are situated the provinces *Kuingyon* and *Muingsay*. The kingdom *Kambausa*, in which are situated the provinces *Monai*, *Nyoungshwé*, and *Ongbaung*. The kingdom *Mahíthaka*, in which are situated the provinces *Zikok* and *Ryatpyen*. The kingdom *Mauriya*, in which are situated the ports *Mauko*, viz. *Muingmau*, *Waik'hwerg*, and *Hotháláthá*. The kingdom *Shien*, in which are situated the provinces *Banmau*, *K'hwélon*, and *Katk'hyo*. The kingdom *Alawí*, in which are situated the provinces *Mohnyen*, *Mosít*, and *Mokaung*. The kingdom *Manipúra*, in which are situated the provinces *Kathay* and *Mwéyeng*. The kingdom *Zampadípa*, in which are situated the provinces *Arimaddana*, *Pugan*, *Myensuing* and *Yengya*. In these various kingdoms, the prosperity of religion and the prosperity of the people have been beyond measure manifest, and objects of royal patronage and care. In the city *Rangoon*, the three *Taluing* territories, and kingdom *Ráminya*, in which are situated the provinces *Moktama*, *Hanthawatí*, *Puthien*, and *Myaungmya*, anciently the city *Kinya*, and country (called)

Paunkk'harawati, in order that the religious dispensation (of *Gautama*) might be established during the period of five thousand years, to the merchant brothers *Tapoktha* and *Pallika*, (he), deity, conqueror of the five tyrants, with his golden hand, stroking his head, gave eight hairs, that to those coming to pay their respects and homage to the monument[20] in which they are enshrined, with the three divine relics of the three deities, on the summit of this hill *Tampakokta*, the monumental depository of the divine relic of the great *Budd'ha*, *Gautama*, the immense advantages of merit might be extended. The four images of the four deities, *Kakuthan*, who was revealed in the eighth succession of king *Maha Thamata*;[21] moreover, in the ninth, eightieth, and one hundred and tenth succession, *Kaunagon*, *Kathapa*, and *Gautama*,[22] denominated, by excellence, conquerors of the five tyrants, near the monument fronting the four faces of heaven, together with a beautifully gilded temple, in the form of one divinely speaking,[23] he (the king) has erected. The multitudes of men and *Nats* coming to pay homage to the monument, hair, and image, striking this bell, the meritorious work of royalty, the sound of which is pleasant and delightful, make sonorous their offering, and their prayer for the attainment of the state of *Nats* and *Niekban*. Year of the religious dispensation 2322, common era 1140,[24] 11th day of the increase of the moon *Tabotwai*, after the third watch, the position of the stars being propitious, with metal weighing 15,555 *Piektha*, diameter 5 cubits, height 7 cubits 12 inches, circumference 15 cubits, thickness 12 inches, the Bell is cast, and to the monument of the divine hair, the King presents it an act of homage. For this meritorious gift, replete with the virtue of beneficence, may he be conducted to *Niekban*, and obtain the destined blessing of men, *Nats* and *Brahmas*, (obtained) by means of divine perfections. May he obtain in his transmigrations, only the regal state among men and *Nats*. May he have a pleasant voice, a voice heard at whatever place desired, like the voice *Kuthameng*, *Ponnoka*, and *Alamaka*,[25] when he speaks to terrify, and like the melodious voice of *Karaweik*, king of birds, when he speaks on subjects which

Nats, men and *Brahmas* delight to hear. Whatever may be his desire, at the thought of his heart merely, let that desire be fulfilled. Let him not, in the least, meet with that, towards which he has no mental disposition, and for which he has no desire. When the deity *Arimadeya*,[26] shall be revealed, let him have the revelation, that he shall become *Withúdi Nat*, supreme of the three rational existences. In every state of existence, let him continually and truly possess the excellence of wisdom, and according to his desire, in practices pertaining to this world, and to the divine state, so let it be accomplished. Thus, in order to cause the voice of homage, during the period of 5000 years, to be heard at the monument of the divine hair, in the city of Rangoon, let the reward of the great merit of giving the Bell, called *Maha Ganda*, be unto the Royal Mother Queen, the Royal Father, Proprietor of Life, Lord of the White Elephant, the Royal Grand-Father, *Aloungmeng*, the Royal Uncle, the Royal Aunt Queen, the Royal Sons, the Royal Daughters, the Royal Relatives, the Royal Concubines, the Noblemen, the Military Officers, and Teachers. Let the *Nats* who guard the religious dispensation 5000 years, the *Nats* who guard the royal city, palace and umbrella;[27] the *Nats* who, all around, guard the empire, provinces and villages; the *Nats* who guard the monument of the divine hair, around the hill *Tampakokta*, together with the *Nats* governing *Bomma* and *Akatha*,[28] and all rational beings throughout the universe, utter praises and accept the supplications.

NOTES.

(1) An Athenk'hyé (Sanscrit, *Asankhyeya*) has the one hundred and forty-first place from units. A mundane revolution, or Kabá, (Sanscrit, Kalpa,) is a period of an indefinite, and vast number of years.

(2) "Atsiendéya," an attribute or perfection belonging only to a Búd'h.

(3) "The five tyrants"—These are animal constitution, influence of natural operations, passion, mortality, and the most powerful evil Nat or demon.

(4) "Forty-five years"—The period of Gautama's doctrinal ministrations. He entered into holy orders at thirty-five, and died at the age of eighty years.

(5) "Maha Niekbana Ab'harapúra," the region of annihilation. After passing into which, according to the Búd'hist doctrines, there can be no further transmigration. The popular belief is, that Niekbán (Sanscrit, Nirvan) is equally exempt from joy and misery, and, in fact, the termination of existence. But amongst the learned of the Burmese there is a difference of opinion on this subject; some agreeing with the vulgar belief, but others considering Niekbán as a place of perfect felicity. The latter, therefore, are not strict Búdd'hists. It is with reference to the popular doctrine that some images are represented sleeping. There has been for several years a learned, but heretical teacher in Shwétoung, a few miles below Prome, who has taught the doctrine, that death is annihilation, and that transmigration is an absurdity. Those of his school are not numerous. In fact, the fear of persecution operates powerfully against an open and practical dissent from the popular faith. Religious controversy, however, may be carried on, provided it do not endanger the estab-

lished creed. The teacher above alluded to, a short time previous to the late war, with some of his disciples, was summoned to answer to a charge of heresy. Their consciences, however, on the pressure of the occasion, met with but little difficulty in conforming to the external modes of worship, as those acts were *external merely*, and could not affect the main point of faith called in question, which was annihilation at death.

(6) "Three states of being"—The state of Brahmas, of Nats, and of Men.

(7) "Dhamma-K'hánda" Sanscrit, *Dharma Khanda*—The collection of the sacred writings of the Búdd'hists is so called. These different writings or books are said to amount to 84,000. The religion which they inculcate, or the dispensation of Gautama, is to continue 5000 years. Nearly half that period had elapsed.

(8) "Men, Nats, and Brahmas"—The system of the universe, according to the Búdd'hists, consists of one high mountain in the centre, called in the Burmese language Myenmu, or Mrenmu, and in the Páli, Mahá Meru, surrounded by four islands, of which the southern, called Sampudiek, (Sanscrit, *Jambudwípa*) is our world. The three other islands are also inhabited by human beings differing in features both from us, and among themselves. The inhabitants of the universe are said to consist of three classes of beings, viz. Men, Nats, and Brahmas, the Nats being superior to Men, and the Brahmas to the Nats.

(9) "Engyeng trees"—I have not been able to ascertain any particulars of this tree, excepting from report. It is described to be large, and its substance very hard and durable. Its blossoms are numerous, small, flat, turned upwards at the edges, indented, and highly odoriferous. The wood-petrefactions, found in considerable quantities at Prome, and adjacent places, are of this tree.

(10) "Malla Kings"—The Kings and country here alluded to, are supposed to be Indian.

(11) "Era 1138, &c."—The bell, by this account, was cast forty years ago, in the reign of Sengkú, grandson of Alung-p'húra. Sunday is a literal

translation of the Burmese word for the same day of the week, which is called Tanenganwéné, called so from the sun, considered as a planet.

([12]) A Yúzana, is a distance very little less than thirteen miles; thus, the circumstance of the Great Southern Island, which is our earth, is 130,000 miles.

([13]) "15,555 Piektha"—The Piektha, called by Europeans a viss, is 366 pounds avoirdupoise, and therefore the weight of the bell is within a trifle of twenty-five tons.

([14]) "Engwa"—"Yatanapúra"—Engwa is what is corrupted by Europeans into Ava. *Eng* means a fish-pond, and *wa* an entrance or opening. The town was constructed on the site of seven fish ponds, and derived its name from this circumstance. The Kings are called after the capital city, and indeed, there is no common name for the country inhabited by the Burmese nation. Yatana, or Ratanapúra, is the City of Gems. By the Burmese, the word *ra* is not only commonly sounded like *ya*, but in writing, the two letters are frequently used interchangeably.

([15]) "Like the tongues of Lions"—The words in the original are both Páli and Burmese; the former is Thíha, a corruption of the Sanscrit word Singha. The lion is not a native of the Burmese country: there are in it, however, images in great numbers, said to be representations of that animal; though it is difficult to find any traces of resemblance. A short time before the breaking out of the late war, the King received a present of a lioness. On the commencement of hostilities, it was considered a bad omen to have at the capital an animal, whose figure was painted on the English banner. She was doomed, therefore, to the same treatment as a Kala, or foreigner, that is to say, was closely imprisoned and starved.

([16]) "Maha Damma Razadipate," is the Prakrit form of Mahá Dherma Rájádhipati, or Supreme Lord of virtuous kings.—H. H. W.

([17]) "Ten royal virtues,"—These are donations for religious purposes, practice of religious precepts, beneficence, integrity, gentleness, temperance, suppression of anger, lenity, forbearance, condescension.

(18) "Royal works of merit"—The works of merit, enumerated, are all dedicated to religious purposes, and not one of public utility is even hinted at. The whole country, indeed, is singularly destitute of roads, bridges, tanks, aqueducts, and, indeed, of every public work conducing to the comfort or convenience of the people.

(19) "The various countries in *Sampúdiek*"—Here we have an enumeration of the different countries and kingdoms (on the great southern island,) over which the sovereignty was claimed by the Kings of Ava, forty years ago. The names of the kingdoms are all in the Páli language, and those of the provinces in the Burmese; many of the latter being rather the names of tribes, than of countries.—*Thunáparanta* is a country on the right bank of the *Eráwatí*, lying west of Pugan Myo.—*Thírik'hetarama* is a country lying east of Prome, on the left bank of the *Eráwatí*.—*Nayawattana*, or *Nayawadd'hana*, is believed to be the present province of *Taungú*.—*Ayudd'haya* is the Burmese and *Páli* name for *Siam*, two of the principal northern provinces are given, viz. *Thaukkatai* and *Piekthalouk*, known by the names *Sukatai* and *Piseluk*.—*Páweyaka* is a portion of *Lao*.—*Harimunsa* is the north-west portion of *Lao*.—*Khémiwara* is also a portion of *Lao*.—*Zanyaruti-Nagara*, is a portion of *Lao* also—*Kambausa* is a part of *Lao*.—*Mahithaka* is a country lying north of *Ava*, the second province of which, *Kyatpyin*, is the place in which the famous ruby and sapphire mines exist. These mines are six days journey from the capital.—*Mauriya* is, again, in *Lao*.—*Shain* is a country lying north of *Ava*: *Banmo*, one of its provinces, is the place where the celebrated Chinese fair is held. It is thirteen marches distant from *Ava*.—*Alawí* is a portion of *Lao*, lying east of *Ava*.—*Manipúra*; the Sanscrit or Páli name is given here to the kingdom of *Cassay*; the latter, under the name of *Kathay*, being considered a province.—*Tampadípa* is a country which embraces the present province of *Pugan* and others.—*Yamanya* is the kingdom of *Pegu*, or the country of the Taluings, comprehending *Hanthawatí*, *Bassein*, *Myaungmya*, and *Martaban*.

(20) " Monument"—This edifice, and others of similar form, have been generally, but improperly, called Pagodas. They are solid masses of brick, and are erected to the memory of Gautama. Images are not necessary appendages to them, although many of them have a small niche, in which one is situated. If there are any buildings in the country properly denominated temples, they are those erected of wood, for the accommodation of the large images of Búd'h, and within which acts of adoration are performed.

(21) " Maha Thamata"—This appears to have been, in ancient times, a common name for a succession of kings in some part of Hindostan.

(22) Three of the five *Bauddhas* recognised by the *Cingalese*, or of the seven known to the *Bauddhas* of continental India. The names are in Sanscrit *Kanaka*, *Kasyapa* and *Gautama*.—H. H. W.

(23) " In the form of one divinely speaking"—This is the form in which all the images of Búd'h are represented.

(24) " Era 1140"—By this date it appears that the Bell was completed in about two years and a half, from the time the royal order for casting it was issued.

(25) " *Kuthameng*, &c."—King *Kutha* was an extraordinary man, who lived in the former age, or world, whose vociferations could be heard throughout the great southern island. The voices of the other two were equally sonorous.

(26) " Arimadéya"—The fifth Búd'h. He is supposed to be now on *Myenmu*, in one of the regions of the Nats. The age of man is now diminishing, and he will hereafter become old at ten years; thence his years will increase to the number of a Thenk'hyé *(see note* 1,*)* and then diminish again to 100,000 years; at that time Arimadéya will appear.

(27) " Umbrella"—A white umbrella is a badge of royalty in Ava.

(28) " Bomma and Akátha"—The former is the earth, and the latter ethereal space.

They are clearly the Sanscrit *Bhúmi* and *Akása*.—H. H. W.

ADDITIONAL REMARKS.

Among the Burmese, the two objects of religious worship, are monuments erected to the memory of *Gautama*, and images of *Bud'h*. The monuments are built with bricks and clay, covered with lime; are quadrangular at the base, and being raised several feet in this manner, take a cylindrical and tapering form, until they come to a point, on which a cap or crown of open iron-work is fixed. Many of them are covered with gold leaf. In each side of the quadrangular base, of a large proportion of them, is a small room or niche, only sufficiently commodious for a small image of *Bud'h*. The monuments vary in height, not being less, generally, than thirty feet. The large images of *Bud'h* are ill-formed representations of a human figure, sitting on a base or throne, in a cross-legged posture, the palm of the right hand placed upon the knee of the same side, and the left hand resting upon the lap, with the palm turned upwards. These are also built of bricks and mortar, and are not unfrequently covered with gold leaf. These two are the only proper objects of religious adoration, being considered as substitutes for deity or *Bud'h*. Besides these, are images carved in wood, of various and ludicrous forms, not necessary to the devotional part of religion, but are imaginary representations of *Nats*, or good and evil genii. These genii are invisible, and dwell in solitary places, large trees, near tanks, &c. Insanity, uncommon diseases, peevishness in children, and many of the evils men endure, are attributed to their evil influence; ceremonies are performed, and offerings made to eject or appease them. There appears to be some similarity between the Jewish superstition of demoniacal possession, and the Burmese notions of the influence of *Nats*.

There are also images of beings who lived in former times, and are said to have been anthropophagi. These images are monstrous in their formation, and disgusting in their appearance.

The large monument situated near Rangoon, called *Shwe-da-gon*, is the most celebrated in the country. It is antecedent to all others, about two thousand three hundred years having elapsed since its foundation was laid, and the first building formed. It is a solid mass of mason work, and is somewhat more than three hundred feet in height. Its circumference, at the base, is nine hundred cubits, or one thousand three hundred and fifty-five feet. The area on which it stands, is about eight hundred feet square, and is accessible on each side by stone steps varying in number, the least of which is eighty. The monument is covered with gold leaf. The cap, or crown, surmounting it, is thirty-six feet in height, and contains of gold, the bodily weight of his late Majesty. The original monument was small, and has been enlarged to the present dimensions by successive additions. It is not, however, the magnificence of this immense pile that renders it, for so it is, peculiarly an object of national respect and veneration. Underneath its massy weight are deposited the relics of the four last *Bud'hs*, viz. the staff of *Kauk-ka-than*, the water-dipper of *Gau-na-gon*, the bathing garment of *Ka-tha-pa*, and eight hairs from the head of *Gau-ta-ma*. Five *Bud'hs* belong to the present system of the world, and *Arímadéya*, the last, is to appear many millions of years hence.

In the Burmese account of the origin of the world, it is stated, that after the dissolution of the former system, which was effected by a flood of waters, a lily of immense height and size arose, having on its top five buds, and four branches extending from the sides of the stalk. The five buds contained each a *Thengan* (the yellow cloth of a priest) and were indicative of the number of *Búdh's* pertaining to the system. Four of these, as mentioned before, have "opened," or "blossomed," as the Burmese

express it, alluding to the expansion of the buds. The stalk, by natural process, formed the great central mountain *Myenma*, on which are situated the happy regions of the *Nats*. The four branches and their leaves were transformed into the four great islands, severally surrounded with five hundred small ones. *Gautama* appeared about five hundred and forty years before Christ. He was the son of *Thoddaudana*, king of a country in Hindostan, called *Kappilawot*, and was heir to the throne. But at the age of thirty-five years, relinquishing all his worldly prospects, he, by the practice of self-denial and religious austerities, during forty-five years, but more on account of the fund of religious merit, which he had accumulated during his previous states of existence, attained his destined perfection at the age of eighty years, and expired in the certain hope of annihilation. When he was near his death, two brothers, *Tapaktha* and *Palika*, merchants from the kingdom of *Yamanya*, (now *Pegu*) and the city of *Ukkalaba* (the site of which was near the place on which *Rangoon* now stands) being on a journey, for the purposes of trade, happened to be near the place where *Gautama* then was, and being informed, in a miraculous manner, of his having arrived to the state of *Bud'h*, and of his having fasted during forty-nine days, they went to make him a religious offering of food, and pay him homage. When the god had satisfied his appetite, they desired him to give them some relic of himself, that their countrymen might enjoy the benefit of paying it adoration. He accordingly extracted eight hairs from his head, and, giving them to the merchants, directed that they should be deposited with the relics of his three divine predecessors, in the place where they should be found. Having received from him the intimations necessary for the accomplishment of their object, they left him, and although they were deprived of four of the hairs at two different places, they arrived at *Ukkalaba*, and found to their great joy, that they had still the full number of eight! Traces of the moat of this ancient city are still visible near *Rangoon*, called *Ukkalaba* moat. After searching with due assiduity, and receiving many extraor-

ကမ္ဘာခေါသိမ်းအလွန်ကြီးသောငလေးသည်ကာလပတ်လုံးမမိုးဒါနသီလ
စသောဆယ်ပါးသောပါရမီတို့ကိုသမတိသိအမျှသူဆယ်ဖြည့်စွမ်း
ဂွက်ဆောင်တော်မူ၍နတ်လူဗြဟ္မာဘုံသိုးကြွင့်ကိုင်ရောမဲ့သူဖြစ်
တော်မူသော။ရူပရူပဝိလာသရူပအစိတ္တေယျ။ဝါစာဝါစာဝိလာ
သဝါစာအစိတ္တေယျ။ဇာဠိဇာဠိဝိလာသဇာဠိသခိန္ဒေယျ။ညာဏညာဏ
ဝိလာသညာဏအစိန္တေယျ။ဟူသောတဆယ်ပါးသောအစိ
န္တေယျကျေးဇူးဂုဏ်။ဗာလသယာနုသယညာဏ်။ဇုန်ဖြိယာနုံးပရော
ပရိယစသောခြောက်ပါးသောဒသာဇာရောဂျေးဇူးဂုဏ်ဗျာ
နာဌာနေ●ဝိပါကောစသမ္မတ္တဂါမိနိစသောဆယ်ပါးသောဒသပ
လကျေးဇူးဂုဏ်။အရဟံသမ္မာသမ္ဗုဒ္ဓစိဇ္ဇာစရဏသမ္ပန္နစသော
ဂုဏ်းပါးသောသယမ္ဘူဂုဏ်စသောကျေးဇူးတော်ဂုဏ်တော်
အလေါင်းကြောင့်အတူးထူးအပြားပြားနှင့်ပြည့်စုံတော်မူ၍။
အောဝါသူအလေါင်းတို့ဖြစ်ကိုဗုဒ္ဓဿောင်ဂါးမာနဒေသာင်ဖြင်
ဘုရားသခင်သည်။ငလေးဆယ်ငါးနှစ်ပတ်လုံးမိုးလေးသချိန်နှင့်
ကဉ္စရခြောက်ဆယ်မကတသိမ်းအလွန်ကြီးသောဝေနေယျသ
တ္တဝါတို့ကိုသံသရာဟူသောဝဋ်ဆင်းကြီးကမ္ဘာရေမှသည်ကပ်ပါယ်
ထုတ်ဝေတော်မူ၍မဟာနိဗ္ဗာနအဘယပုရမည်သောဂွေပြည်ကြီး
သို့ဝင်ပို့တော်မူပြီးမှဘုံဘဝတိတ်သံသာဝဋ်နိုက်ဆင်ရဲကြောင်လ
ည်သောသတ္တဝါအလေါင်းတို့အားဘုန်းဓာတ်မူကျာဖြင့်သူမှ
သာလိုရာဝန်းယူဆွတ်ခဲ့။ဖိုလ်မဂ်ပလဲနှုန်းကိုသေဖြည့်ဆောင်ဝေ

ဟုသည်ထွေမူလင်းဆယ်ကိုးပါးအပြားအားဖြင့်ဂုဏ်သောင်းဂဏန်း တောင်စဲခေတ်ရေတွက်သဂြိုလ်မောက္ခပရောယနဖြစ်သော ဓမ္မခန္ဓာကိုမျှား ပြောင်ရှိခင်းတောင်လျှင်ငါးပြောင်ပြောင်ထွန်းရှိ ရှေ့ဝန်းစက်သည်ပြုမြေးရှေ့ကိုပယ်လှုံလျစ်မှုလေး ကျွမ်းလုံး ကိုအလင်းတည်း ဟူသောချမ်သာစွာပြစ်ခေသကဲ့သို့လောက ဒိဋ္ဌိမောဟ ဟူသောအာဘဝါမူလည်ဃယောဂနိဝဂဏဘုသည်ဖြင့်ပုန်းလွှန်းဂျိဝတ်ကာမ်းပြုန်ပြုန်ခဲ့ဆန့်မပြတ်လှုန်တိုမြွှဝါသတ္တဝါအ ပေါင်းဝယ်ပြစ်သောအညာစိအကြောင်းရှိမြေးမြောက် ကိုတရားတည်းဟူသောစက်ရောင်ပြောင်ပြောင်ထွန်းစေမြ ဟုဝေနေယျအားသနားပညတ်တံခါးပစ်တမ်းတံထား တော်မူ ခဲ့ဂျိုကဉာသိန္ဒြေဂျိုပြည်မလွှာမင်းတို့ဂြိုးယည်အင်ခြင်းပင်ခိုရင်းဝယ်အသခါတာဘုမှာ ဒိသေသပရိုဗ္ဘာနုဏာဝါပြည့်မှတ် ခံတော်မူခဲ့ညီမှသာသနာတောဘုန်းစိတောင်သုံးဂျေးခြံခါယဝ် ရောက်ခဲ့သောအခါကောဏာသဂ္ဂါရောဂွတာတောင်စာဂျသုံးသ ယဂျာစခဲ့ယုံလပြည့်ကျော်ကိုးရက်တာနဂါရှေ့နေ့တွင်စာသော် ယူဇနာဂျီသောဇမ္ဗုဒိုပါ ဖြေအပြင်ဝယ်ပြည့်စေတင်ရာခင်း အဓင်းမင်းတို့နေ့ရှိပြုပြည်တာကာတက်ခံကံစာရေး ကြောင့် မိုးသဖြိုးဖြပဘွာ သဒ္ဓါဘုမတိုင်ရောက်စောလှိုင်ဂြိုအဆိုင်းဆိုင် သောဂုဏ်ရောဂျးရှုံးကြောင့်အထူးထူးသောအာမည်သည်သာ မဟာဃဏ္ဍဟူသောဝေါင်းလောင်းဝတော်ကြိုးကြေးအချို့

ပါသော ၁၅၅၅ ဒသ ချင်္ဂါဒေ ရေပြင်ကြီး လုံးပတ် ဒဂ္ဂါအင်္ဂဇွန်
ဖြို့ကြီး ရတနာပုရဖြို့ကြီး ဟူအသက်ခံကဲသော သေးလောင်း
တောင်ဖဟာ ဓမ္မရာဇဝင်ဆို သည်ကဲအယ်နှစ်တပ်ကမ္ဘည်း
ဝတ်ဖသော ဒေဘင်ရေပြင်ငှာနသိဟာဇ်ဖြို ချင်ဖသွေလျှာကဲ့ ဝဘို့ စမ္ဘာ
ပန်လောင်မလွှာရောစ သော ဖြစ်ငါးစင်ကြာရွာကဲ့ပေါ်ငါးဆိုရေလွှာ
နာဟုရွှေ့ အင်းဝဟုသည်မဟု သျှောင်ဒဲခေါ်ငှဲ့ခွန်းလျှို့ထွန်းဓ
ဒေဘင်ဖြို့ရွှေ့ဖြို့တောကြီး ရွှေနှုန်းကြီးကဲ့ဘုန်းတောကြွတဲ့
ည်းဟူသော ပညာသွှာရေဒဆန်းဆန်း ရွှေနှုန်းတောကြာကဲ့ဒရေ
တကဲသစ်မှန့်သို့ဖြစ်တော်ထိဘုန်းခကဲ့သို့ ဂျုံဖြည်ကြီးစီဖွား
သာသနာတော်အခါးအဖွါးကို ရွှေကဲဘာဝင်တော်ရှုသောဘုန်းဓ
ဝေတဲ့အလွှန်ကြီးဖြတ်တော်ရှုလွှသော မဟာဓမ္မရာဇာဆိုတဲ့
အမည်တော်ရှိသော ဒဂ္ဂါဇာဝဂ္ဂဖြင်းတရားကြီသည်။ သဒ္ဓါ။
သတိဟိရိသြတ္တပ္ပသုတစာဂဟုသော သူဝေတဲ့တရား
ခုနှစ်ပါးဒါနသီလဟိစာဂစသော မင်းကျင့်တရားဆယ်ပါး
ပဋ္ဌိန်သဿဲ့မေတ္တာအသာမရဂါဒနည်းတို့ဟူသောစတု
ရာရဂ္ဂါတရားလေးပါး။ စသောဘုရားဒသ လောင်းသူတော်
ကောင်းတို့တတ်ရောဖြည့်ခဲ့မှီးရာဖြစ်သောကျင့်ရောသော
တရားကျေးဇူးအထူးထူးပြည့်စုံကုံလုံရှာကဲ့သောဂဏ်တော်
မူသည်ဖြစ်ရှိရွှေပြည်စတော်အတွင်းပြင်အလေးအနှီးအဝ
ရောဂါသည်ရေဝေဝါးထိုးဂ္ဂမင်ကျူကျောင်းကုသိုလ်တော်အ

ပေါင်းကိုလည်းသေခြာစွာလုပ်ဝေါဟာရမှုဒြစ္ဆေဒအပြည့်
စည်ပြုမှုမင်းတော်မှုသည်ကုသိုလ်ဝေါဟာရအာဒါသမ်းလည်း
သာသနာတော်ဂန္ဓာရုဂုလိပယသနာရုဂုဖြည်ဆောင်မှုဂြိသ
ဆင်ဝေါဟာရပြုတ်ပိတ်ဖိုးအား ဘုံသုံးထပ်ဂြိုလောကျောင်းဘုံ
ဖွဲ့းထပ်ဂြိုသေ ၊ကျောင်း၊ဘုံဝင်းထပ်ဂြိုလောကျောင်းတော်
အဆောင်ဆောင်ဂြာစ်ဝေါင်းလေး ဝေါဟာရဝေဟ ပါဠိကပ်သို့
ဘုံအာဆုထူသောဘာဂိုဂြိုက ဧဝေါဟာရကိုသိုက်အာဝေါဟာရစည်ထ
ညှိမှုမင်းဂြိမှုများပြုတ်ခြာလောကုသိုလ်ဝေါဟာရကျပြုခြုံးဖြင့်
ဝေါဟာရသည်ဘုံးတော်ဝေါးဝေါဒီမည်းဝေါဆောင်ပြုလည်
ခင်ဗျဝိဝေါးတို့အာဂြိုက်အာကျေဖြစ်သောခဗ္ဗာဒိုပ္ပဂြိုက်ဘာသာ
သော ထိုတို့သောတိုင်း ဒွိုင်ဝ်တို့ကိုဘဒုန်ဝေါဟာဂါဂါဂြိုတော်
အာဂါတော်ဝါသာတော်ဘာညီးဟူသောစ ကဖြင့်သိမ်းမှု
ယူတော်ဟူဂြိုအာခိုးဂျေတော်ဟူသော။ခကုခလင်ထိပ်ဝင်းယို
ဆောစသောပြည်ကြီးဝတို့ဂျ်ဝါသိဂျာသူ့ပါဂျွန်တိုင်းသဂြော
ဘွဲ့ဂျာဥဒါဂျောဇော်သောပြည်ကြီးဝတို့ဂြ်ဝါဘာဂျာသိဂြိုဆွဲသူ
မတိုင်း၊ကောဝမဒိုဒွိုဂျာဝတ်ဂြိုဃယဝဒိုစ်ဘောပြည်ကြီးဝတို့
ဂြ်ဝါဘာဂျာနယဝစ္ဆုန်တိုင်းသောဘွဲ့တ်ပါဘာဃောကအိဘော
ပြည်ကြီးဝတို့ဂြ်ဝါဘာဂျာဒုဃယဒွိုယတိုင်းခွန်ပုဂြိုစမ္ဘာသာကိုဂြိ
စလို့စဘောပြည်ကြီးတို့ဂြ်ဝါဘာဂျာပါဂြိုဝယကတိုင်းဂြမြယ်
လသူမ်းအနုမ်းဘယောစဘောပြည်ကြီးဝတို့ဂြ်ဝါဘာဂျာဟာမြုပ္ပ

တိုင်း ကျိုင်းတုံ ကျိုင်းမယဲခဲ့သော ပြည်ကြီးတို့ ဖြစ်တည်ရာ
ဖောဝရတိုင်း ကျိုင်းယမ်းမိုင်းခဲ့ယဲခဲ့သော ပြည်ကြီး တို့ ဖြစ်တ
ည်ရာဒေသရောတဲ့နဂရတိုင်း မိုးနဲ ညောင်ရွှေဘုန်းတောင်ခဲ့သော
ပြည်ကြီးတို့ ဖြစ်တည်ရာ ကလျောစတိုင်း တံကုပ်ကျပ်ပြင်
စသော ပြည်ကြီးတို့ ဖြစ်တည်ရာ မဟာသက တိုင်း မိုင်းမော
ခွင်ဟိုဘလားသာစသော ဖောဂျိုးပြို့တို့ ဖြစ်တည်ရာ မောလိယ
တိုင်း ဗန်မော်ခွေလုံက တဲ့ခွါစသော ပြည်ကြီးတို့ ဖြစ်တည်
ရာဖြစ်နဲတိုင်း မိုးညှင်းမိုး ခါးမိုး ကောင်းစသော ပြည်ကြီးတို့ ဖြ
စ်တည်ရာအာဒေသတိုင်း ကသည်းဒေမယဲခဲ့သော ပြည်ကြီးတို့
ဖြစ်တည်ရာ မဂဓိပုရတိုင်း အရိယဒေနာပုဂ္ဂိုလ်ခိုင်းယင်ဖြ
စ်သော ပြည်ကြီးတို့ ဖြစ်တည်ရာ တမ္ဗဒီပတိုင်း ဟူသောတို့
တို့သော တိုင်းကြီး ပြည်ကြီးတို့ နိုက်သာသနာတော်ခိုလှုံ
ပြည်သူတိုင်းသား တို့ ခိုးပွား ကိုယ်ပြုစုအောင်ရွက်ရှာကိုင်း
တက်လွန်ခြာစည်ထွန်းရေပြီးပွားမှတ္တာမဟာသာဝတ်ပြာသိုမြောင်
ဖြစ်သော ပြည်ကြီးတို့ ဖြစ်တည်ရာရာ ဖြည်တိုင်းဘလိုင်ဒိုးရွ
ပါရုန်ကျွန်ဖြို့ကြီးဝယ်ရွာသောအခါ ပေါက်ရောက်ရတဲ့ပြည်သို့
ကညွှန်ဖြို့အား တပည့်သဘင်လို့ကကျွန်သည်ဖြစ်နောင်အား။အာ
နန္ဒစိုင်း ထောင်ခဲ့အောင်သာသနာတော်တည်စိမ့်လောင့်။
ငါးမျိုးအောင်ဖြင့်ဘုရားသခင်သည်။ ရွှေလက်ဝတ်ဖြင့်သို့
သတ်တော်ပွင့်ဖြစ်အပ်ဖတ်ပွဲလောဆဲတော်ပြုတ်ရှစ်ခါကို

ဌာပနာတော်မူရာ ဧစတီတော်သို့ပူးပေါင်းရောက်ကုန်သော
သူတို့သည်၊ ဤစာမှကဋ္ဌာတောင်ထိပ်တက်ရှိကဲ့သို့ဆိုသော
ဘုရားဆခင်ပါဂိုဟာဧစတီနှင့်စာကမ္ဘာသမ္မာရှင်ဂါတမ
ရှင်တော်ဘုရား အတ်ဖြတ်သည်စာသည်ရာဧစတီတော်ပါမရှော
ဒါရဂသည်လိစိတ်ဇော်ရှင်မောဝိဒါအတိမပာန္တမဟာကသည်ဟု
ကြသည်ဟူခြင်းသဒ္ဒါထပ်ပါးများစိမ့်သောဌာနာဤကာမှာ တက်ရှုး
ဥဒ္ဒါဟာမဟာသမတမင်းရှစ်ဆဲကဲ့ဖြာကဲ့တွင်ပွင့်ဖြတ်မှုသော
ကကသံဘုရား။ ထိုမှမဟာသမတမင်းကိုးဆက်။ ရှစ်ဆယ်ထက်
တရာတဆယ်ထက်ဖြာကဲ့တွင်ပွင့်ဖြတ်မှုသောဂါမှုကာဂို့
ကသပဂါတမဟူ။ မည်ရွတ္ထဉ်တားမာရှင်ပါး ကိုဓောင်
ဖြင်ဖြတ်မှုသောဘုရားသခင်လေး ဆူဂါရုပါဝိတူတော်ဖြတ်
လေးဘုကိုဧစတီတော်လေးမျှ တန်ခိုးဝယ်ရတနာပလ္လင်ထိ
ကသခွာလေးပါးတရား ပွင့်စင်သိဖြင်ရည်ယူဂုဏ်ကျေးဇူး
အထူးထူးဖြင့်ဥဒါဂတ်ကြွေးသောသဂျာ နှင်းတန်ခိုးသာရတ
နာပဋ္ဌာလောဟာရုပါဝိတူတော်ဖြတ်ကိုလျှောက်ပတ်တင့်တ
ယ်စွာသောဘုံသာရွှေကျောင်းတော်နှင့်တကွတည်ထားကော်
မှုပြုတော်မူသည်။ ထိုသို့ကောင်းမှုပြုတော်မူသည်လေးဆု
လသာဘုရားသခင်ရုပါဝိတူတော်ခဲ့တော်ဓမ္မရှင်ဖြတ်ခ
တ်တော်သို့ ပူဇော်သက္ကာရရှောက်ကြွေကုန်သောဟူသ
ိုလိပါပရိသတ်တို့သည်ဝမ်းမြောက်ဝမ်းသာယာစွ

သောဘသံကိုပြုစီရေတတ်သောဤခြင်းလောင်းကြိုးကို
ထိုးရန်တစ်ခါမဂဓိလိုလိုဆုကိုပန်ပါသူဖြင့်သဒ္ဓါနှုတ်ဆိုမှ
သောဌါသာသနာတော်တည်ရာအရှေ့နှစ်စေတောင်ပိုင်ရှေ့နှစ်ဆယ်
နှစ်နှစ်ကောဏာသက္ကရာဇ်ဖြစ်ပါ၏။ တထောင်တရာလေးဆယ်
တပို့တွဲဆွဲသိုးဆယ်သိုးကောင်ဖွဲ့ဟူးနှုတ်သံချက်တီးကျော်ပါ
ဃဒန္ဓာတ်မွန်းတည့်တူရာသီသောကြာတရင်းဇနီရာ
သီကြာသပတေးနွေးကြိုက်သောကောင်းဖြတ်သောမဂ်
လာကြက်ဝါရွှေသောအခါနိုက်ပါသာတသောင်းငါး
ထောင်ငါးရာငါးဆယ်ငါးပါသာရှိသော ကြေးတို့ဖြင့်
အခြင်းငါးထောင်အရေပိုနှစ်ထောင့်နှစ်မိုက်လုံပတ်
တဆယ်ငါးထောင်တွန်းနှစ်မိုက်ရှိသောခါင်းလောင်းကြီး
ကိုသွန်းစေရှာ။ဆံထောရှင်စေတီတော်ပြတ်ဒါနပူဇော်
ထောပျံသည်။ ဤသို့လျှင်သဒ္ဓါဒါနဝတ္ထုပမာရှေးထောကောင်း
မှုတော်ကြောင့်ဒါနစသောပါရမီကိုပြည့်စုံမှုဆောင်
ရွက်ပြီးပဉ္စာဓိကသမ္ဘာသမ္ဘုဂုဏ်ကျေးဇူးထူးထူး
ဖြင့်သုံးဦးကွယ်တပါရိယတ်ဝါဒါး။တရားတည်းဟူ
သောအောင်ခုကိုလေးရှုချမြတ်သည်နှင့်ဗုဒ္ဓသာသနာတည်ရာ
သည်ဖြစ်လိုသောတ်။ ။ဘဝကြီးငယ်ကြင်လည်ဝါးမှသူ
ဂတ်ဘဝလူမင်္ဂလာဖြင်းအဖြစ်ကိုသာရည်နှုတ်လိုဖြစ်ကာ
သတ္တဝါအလေါင်းတို့သည်ချစ်ကြည်ဖွယ်ဝတ်ဆင်ကြွေကြိုက်

သာယာသည်ဖြင့်ကြားရင့်သောကလေးတို့ကိုမိဘများအသိုက်
နှစ်သိမ်မှဘဲကဲ့သို့ကြောက်စရာပါသောဘုရားကိုကြည
မင်းပုတ္တာကအာဠဝကဘုတို့အသိုက်သို့အလှိုက်ရာအရပ်
တို့ကိုကြားနှိုးသောအသံကားသာယာသောဒေသသို့ပြု
သည်နှင့်သည်ဖြစ်လိုသောပေါ့။ ။အကြင်အကြင်အလှိုက်အ
ရောင့်တာအပါသောအကြောင်းဖြစ်အကျိုးသည်ရှိ၏ထို့
အလှိုက်အပါတောင့်တာအပါသောအကြောင်းဖြစ်အကျိုးသည်
နှလုံးကြိုက်ကာဖျက်ဖြင့်ဖြည့်စံသည်ဖြစ်လိုပ်သော်။ ။အကြင်
အကြင်အလိမ္မာအပါမရှိတောင့်တာအပါသောအကြောင်သ
ဘာဝသည်ရှိ၏။ထို့ထို့အလိမ္မာအပါမရှိတောင့်တာအပါသော
သဘာဝမျှအလုံးစုံကို။တရုတ်ဆစ်ဟုန်ကြိမ်ဖန်ဆွေမြင်ပါ
မကြားရသည်ဖြစ်လိုပ်သော်။ ။အရှိမရှိတောယရှင်တော်
ဘုရားဆောင်ပုံငှဲ့တော်မူသောခါလူသူမျိုးတို့ဖြစ်အတွင်းတို
သည်ဒုက္ခတဖြစ်ကြတွန့်ဟူသောဗျာဒိဟိတနှုးကိုပယ်ခြင်းရသ
ည်ဖြစ်လိုပ်သောတ်။ ။ဖြစ်ဖြစ်သမျှသံသာရေဝယ်သမ္ဘည
တသားကာပါရမီကိုဝသိုက္ခတဖြည့်စွမ်းခွင့်ဆောင်အခ
ခေါင်အဖြစ်တရုတ်ထွဋ်စရိယ်ကိုမှစလုံးအလှိုက်သည်အဆုံး
ဆောင်ခွင့်ကိုင်သည်ဖြစ်လိုသောပေါ့။ ။ဤသို့ဖြင့်ရှေ့ကို
မျှော်ဆိတောင့်ခြင်စေတ်တောဖြတ်အားလုံးသာဝနာတော်
ငါးတောင်ပတ်လုံးမှ။သဒ္ဒါနှုပုဒ်ဆိုမှ်သောဌာနယာ

ဃဂ္ဂဠ ဟူသော ခဓါင်း လောင်း တော်ကြီး ကိုလျှဉ်ပါ၍
ဖဆံ ဓရသော မဟာကသိုလ်စိတ် ဓဏ ဓစတနာ ဖြာအံ့ ကျိုး
ကိုး ကျေးဇူး အထူး ကြီးလှ သော ငယ် ဓတာ် ဖြောရေး ခဖည်
ဝေဘ်ဆင်ဖြူ သခင်ဘဝ ရှင်မင်း တရား ဘိုး တော်အလောင်း
မင်း တရား။ ဘကြီး ဝတော် မင်း တရား။ ဘွား တော်ကြီး အ
မိဘရေး။ သား ဝတော် သမီး ဝတော် မင်းသြမင်းသား ချွေ တော်
မျိုး တော် ဓမောင်မ မိသားမျိုး မတော် ဗိုလ်ပါ ဆရာသူမြတ်
ပရိသတ် ဝတို့ အား အမှုရေး ညွှန်ကြား စဓေ သော်။ ။ သာ
သနာ ထောင် ဓစောင့် သော နတ် ရွှေဖြို့ တော် ရွှေနန်း တော်
ထီချက် ဓတော် စောင့် သော နတ် ပြည်စွာ တိုင်း ကား နိုင်ငံ တော် တ
လမ်း စောင့် သော နတ်။ တမွေ ကုတ္တာ တောင် ဓတော် ဝန်း ကြင် ဆံ
တော် ရှင် ဓစတ် ဓတော် အား အစောင့် ရောက် သော နတ် တို့ နှင့်
တကွ အာကာသ ဘုံ မွေ နှံ့ သ ဓသော ဗြဟ္မာ သတ္တဝါ ဓလွန်
အနန္တ စကြာ ဥဿဒါ လှထုတ် ချင်း မကြွင်း ဓရေ။ အမှု ဓလေ။
သာဓု သာဓု ကောင်း ကြီး ပြု ဂျ။ ဓအောင် ဆယူ ဓစကြသ တည်။ ။

dinary revelations, directing them towards the objects of their pursuit, the relics were found on a hill about a mile from the town, and were, at the same place, deposited in a cell dug for that purpose, with the eight hairs, and a monument erected over them. The account also states, that vast treasures were deposited with them.

Bells are commonly suspended near monuments of the largest class, or which have, for particular reasons, any celebrity. They are not considered as necessary appendages to the monuments, but are merely offerings, and are used by worshippers, to make it more extensively known among men and *Nats*, that an offering has been presented, and an act of worship performed. They are suspended a few feet from the ground, and rung by striking them on the outside. The first bell of which we have any particular account of being presented as a religious offering to the monument of *Shwé-da-gon*, was given by a king of Pegu, some say more than three hundred years ago. Its weight was 555,550 picktha, or viss, 5 tickals and 5 moos, about 407 tons, 19 cwt. 2 quarters and 6 lbs. Its diameter was about twenty feet, the depth of the inside twenty-six feet, and its circumference a little more than sixty feet. The sound of this bell was tormenting to the ears of the heretical world; it became, also, an object of plunder. A foreigner, whose name was Zenga, with a fleet of seven vessels, came, and with his armed force, succeeded in taking it down, and conveying it as far as a large creek, about a mile to the eastward of Rangoon, and when attempting to put it on board, it sunk, and was irrecoverably lost. The large bell now suspended near *Shwé-da-gon*, met with almost a similar fate during the late war. While an attempt was making to put it on board a ship, it sunk; but after remaining several months at the bottom of the river, it was taken up and restored to its former situation. The inscription, of which the two first sheets contain a copy, is cut in twelve lines of large characters round the circumference of the bell.

Rangoon, June, 1826.

VI.

SANSCRIT INSCRIPTIONS

AT

A B Ú.

By HORACE HAYMAN WILSON, Esq. Sec. As. Soc.

AN extensive collection of Sanscrit inscriptions has been found upon the mountain *Arbuda*, or, commonly, *Abú*,* copies of which have been presented by Captain Speirs, Political Agent at *Sirohi*, to the Society: to each inscription is attached a brief notice in Hindi, stating the position which the monument occupies, or specifying its character. The inscriptions themselves are too voluminous to admit of translation, nor is the greater number of them of such importance as to deserve it. It will, therefore, be sufficient for all useful purposes, to offer a concise description of the series, translating, in detail, those only which appear to afford materials to history.

* A mountain, or rather mountainous range, about eighteen miles south west of Sirohi. According to Major Tod, the summit is five thousand feet above the sea. He calls it a place of wonders, independent of the temples with which its sides are covered. Trans. Royal As. Soc. 1. 139.

No. I. is of this class. It is inscribed on a black slab on the left side of a temple of *Achaléswara*, or *Siva*, in the usual form of a *Linga*, as Lord *(Iswara)* of the mountain *(Achala)*: the benedictory stanzas, at the commencement, are too much injured to be intelligible, the remainder, however, with a few exceptions, apparently of no great moment, is perfect, and runs thus:

Om! Glory to Sarvesa.

4. ——————————————————————————

—————— who caused these repairs to be made, his praise is recorded by me.

5. By whom the repairs were made in the temple of Achaleswara, his exalted *Agara** race is first recorded.

6. Formerly, the illustrious families of the sun and moon were eminent upon earth. Upon their extermination, the lord† *Vachchha*, through fear of crime, meditated profoundly.

7. From his meditation, in holy combination with the moon, there appeared upon earth ----- of the great Sage, beholding the *Daityas* spread through all the regions.

8. He destroyed the chief demons with his weapons, and appeared the indignant *Vachha*, from worshipping whom the name *Váchhya* was derived, and from the ——————

—— of moon ———————— *Chandravansa*.‡

9. This mighty race, and pure family, thence originated, for the preservation of military virtue from shame, and by the will of fate displayed extraordinary desert.

10. In the excellent race, the most eminent for virtue, ——————————————

———————————— by whose splendor all tribes were over-cast, renowned formerly as SIND'HUPUTRA.

* This word may possibly be the original name of the tribe known as *Agarwáls*, who, according to Major Tod, though now traders, claim a princely origin. It is, however, of provincial use, and has no meaning in Sanscrit: in one place it appears to be the name of a city; in another, it appears to be intended for *Akara*, a mine, the change of a consonant to corresponding hard consonant, as from *k* to *g*, is not an uncommon peculiarity in the dialects of India.

† The phrase *Bhagaván*, rather implies a deity, but in the next verse, *Maharshi* seems applicable to this personage.

‡ One tribe of Rajputs bears the name of *Chandravansi*, and another of *Vachcha Goti*, probably for *Vachha Gotri*, of the *Gotra*, or family of *Vachcha*, the locality of the name and legend, as well as the chasms that occur here, render the purpose of the passage far from distinct.

11. After him ——— LAKSHMANA, the possessor of all auspicious signs ———.

12. The hero, named MÁNIKYA, whose distinguished capital was *Sákambhari*, delighted the world by his prudence and prowess,———

13. To him succeeded ADHIRÁJA, his heroic son. His son, *Hiraktasata*,* was the ornament in the race upon earth.

14. MAHINDU, best amongst the most elevated, the reputation of his house upon earth, after whom in this family the prudent SINDHURÁJÁ was renowned.

15. Obtaining, by his valour, the high station of *Mahindu*, KULAVIVERDDHANA exalted the glory of these princes.

16. In like manner, as *Raghu*, the founder of his family, shone upon earth, the hero of the descendants of the sun, so PRABHURÁSA RÁJÁ, by his valour, did justice to his name.

17. After him was DANDANA, the mighty, a King of the *Cháhumána* race,† and his son was KIRTTIPÁLA, whose fame is spread throughout the world.

18. SAMARASINHA maintaining the purport of his name,‡ destroyed his enemies in battle, as a lion slaughters the deer.

19. He had two sons, following their father's steps like a lion's cubs, of whom UDAYA SINHA bore the burthen of the kingdom of his father.

20. His excellent son MÁNAVA SINHA, was distinguished for his liberality, and was the independant lord of all the *Kshetriya* tribe.

21. After him PRATÁPA, the pride of his race, was the delight of the empire, a *Cháhumán*, entitled to reverence by the regard he paid to his fame, and a consuming fire to his foes.

---

* This is a strange name, and is most probably an error: the original is सोहीरक्षशतोवंशे शोभी भूमौ तत्सुतः ॥

† *Cháhumán*, *Cháhuván*, or, as it occurs in the dialects, *Chauhan*, is well known as the family name of a *Rajput* tribe: it should seem, as if the line of succession was here changed, for the *Chauhan Rájputs* pretend to belong to the solar, not the lunar branch of the *Kshetriyas*.

‡ The lion of war.

22. His son, of unprecedented excellence, was named DASASYANDANA,* and of auspicious seed, he bore four seeds of royalty, through the favour of *Heri*.

23. His cherished consort was NAMALLA DEVI, in splendor equal to *Aditi*,† she brought forth four heroic brothers of like desert, sustaining the burthen of the immoveable earth ;

24. LÁVANYA KERNA, LUNDHA,‡ LAKSHMANA, and LÓNAVERMÁ, and the eldest ruled the kingdom.

25. A prince who, without considering himself, performed acts for the benefit of others alone, and faithfully served *Gopála*, the deity of his race, till he was taken by the gods to their abode.

26. LÁVANYA KERNA being gone to heaven, his next brother, LUNDHA DEVA, succeeded ; a hero, who was a tree of bounty to his friends, and governed various regions, won by the valour of his arm.

27. Having slain his enemies, upon their repeated discomfiture, as the Sovereign of the immortals exterminates the foes of the gods, he acquired the district of *Chandrávatí*, and the pleasant mountain *Arbuda*.

28. In that time, and in those realms, there was not his like in the field of battle, and even *Sambhu*, armed for combat, had proved inferior to LUNDHAGA in conflict.

29. The Lord of countless hosts, he performed on *Arbuda*, acts worthy of his triumph, and placed in the presence of *Achaléswara* statues of his queen and himself.

30. Thus the pure mine of virtuous merit, and chief of men, LUNDHA, of the house of *Agara*, repaired, in the *kali* age, the temple of *Suréswara*.§

31. The wise monarch, the restorer of holy shrines and temples on the mountain *Arbuda*, like another paradise, the resort of the Serpent King :

---

* Or *Dasaratha*, the name of the father of *Ráma* and three other princes, the analogy of whose birth may have suggested the appellation, or it may have accidentally occurred.

† The mother of the gods.

‡ This name again occurs *Lundhaga*, *Luniga*, *Lundhi*, and *Lundhágara*, as well as *Drirha*, and *Tundhi*. *Lundha* seems to be the right reading, and *Lundhaga*, with the pleonastic *ga*, instead of *ka*, and *Lundhágara*, the family name added, are admissible.

§ There is so much quibbling on the word *Agara* here, that this is little better than a conjectural translation, एवंगणागराचारः लुण्डागरः नरागरः कलावप्यकरोदत्र जीर्णोद्धारं सुरेश्वरे ॥ *Suréswara*, the Lord of the Gods, is *Siva*.

32. Rebuilt the temple of *Achaléswara*, and consecrated it with the customary holy rites.

33. By that devout Prince, was *Hetunji*, village, granted for the perpetual support of the temple of *Achalésa*.

34. As well as an annual grant in perpetuity to *Achalésa*, for the support of the temple, out of his affection and firm faith.

35. This encomium was written by MAHIDHARA, the chief of the place, a Brahman, by origin of a pure and holy family, and the city of *Agara*.*

† May fortune be propitious! Samvat 1377. (A. D. 1321,) on Monday the eighth of the light fortnight of *Vaisákh*, in the reign of LUNDHÁGARA, residing in *Báhunda*, near to *Chandrávatí*, the great temple of *Achaléswara*, on *Arbuda* mountain, was repaired by SRI LUNDHAGA, of the imperial race.‡

No. II. This inscription occurs on a *Bîjek*, or a Slab, below the eight hundred and eight Lingas, in the temple of *Achaléswara*.

It is slightly defective at the commencement: it then proceeds with no interruptions, of any consequence, to the twentieth stanza: from this to the forty-seventh, it is much broken; and it terminates abruptly: the latter part, comprising the date, being illegible in the original monument. The deficiences are, however, of no consequence, as, from what is perfect, it appears, that the Inscription commemorates some public act of MALLA DEVA and

---

* In the original, स्थानाग्रजेनागरनागरेण यशः चितांग्रेन महीधरेण ॥ He is called in the first half of the stanza, a *Dwija*.

† Verse 36, which precedes the date, is a perfect riddle, not worth decyphering: it continues the encomiastic Epithets of the preceding.

‡ A sentence intervenes here, partly defective and otherwise unintelligible—the name, *Mahándé Sinh*, and title, *Karanádhipa*, apparently occur in it. The whole inscription is written in a very defective style, and is full of errors and obscurities.

his brothers, a full detail of whose descent is given in No. XVIII, dated A. D. 1231: the date of this inscription must therefore be the same, as well as its general tenor, and it would have been unnecessary to have particularised it further, except for two circumstances.

The first, is its position under a groupe of *Lingas*, indicating its erection by a worshipper of *Siva*, in concurrence with which it opens with a Stanza, the purport of which is the invocation of that deity. The object of the grant, however, and the creed of the granters, are *Jaina*, and their connection with the types, and formulæ of the *Saiva* religion, presents a curious and unexpected amalgamation.

The other peculiarity is the detail it gives of the royal house of Guzerat. As this forms the ground work of some observations, to be made generally on the deductions derivable from the inscriptions, the passages are translated.

The first verse is simply benedictory: of the second, the first half of the Stanza is nearly complete, and contains the names *Chola* and *Chaulukya*, as well as what appears to be a proper name, MÓLA RÁJA (चोलश्चौलुक्यैवाचाक्षिन् मूलराजो) The second half is wholly wanting, and may either contain a proper name, or the epithets of the individual referred to in the first. The first part of the Stanza is also deficient, but *Chámunda Rájá* (चामुण्डराजस्तत्पट्ट मण्डनं) plainly appears, after which the inscription then proceeds thus.

3. ———————————————————————————————

from him VALLABHA RÁJÁ, the Lord of the sea shore, became the friend of the world.

4. After him DURLABHA RAJA enjoyed the world, acquired by the valour of his arm, and after him BHIMA maintained the integrity of his kingdom.

5. KALADEVA his Son, supported the burthen of the earth.*

6. His successor was SIDDHA RÁJÁ, eminent for his virtues, and sustaining the universe, through which his fame was spread.

7. DEVA KUMÁRA PÁLA, after him protected the earth: his fortune was upheld by two supporters, equity and virtue.

8. By whose attention to propriety, the vices injurious to a state were enfeebled.—

9. After whom, AJAYAPÁLA reigned, whose son was MÓLA RÁJÁ: his younger brother,† the illustrious BHIMA, supports the burthen of the earth.

The rest of the Inscription records the descent of the posterity of DHÚMA RÁJÁ, precisely in the same order as in No. XVIII, only not so fully.

No. III. Inscription number three is written in *Bhákha:* it records the repair or embellishment of a *Mekhalá*, or Pedestal of a *Síva Linga*, in *Arbuda Gerh*, on the face of which is engraved; By command of *Mahá Rao Seo Sinh*, in *Samvat* 1877 (A. D. 1821.)

No. IV. Is inscribed on a black Slab, in the embankment of a tank, behind the temple of *Achaléswara:* it records the construction of the reservoir, by different individuals, in the Government of TEJA SINHA over the districts of *Chandrávati*, and the reign of MUNÍNDRA (राजश्री सर्व्वेश्वर महामुनीन्द्र विजय राज्ये) in the year 1387. (A. D. 1331.)‡

* The last half of the verse is wanting, and there may be a name omitted here. *Abulfazl*, as we shall hereafter see, has a prince named *Kurrun*, immediately before *Sudh* or *Shid Raj*.

† Such is the usual meaning of the original term, *Anujanmá*, as it, however, implies merely, "born after," it may possibly signify Son, a sense which there are some reasons for preferring.

‡ If this date is correctly given, the ruler of *Chandrávati* must be a different person from the TEJA SINHA of Inscriptions VIII and X. The name of the paramount Lord is rather unusual, but it scarcely admits of being regarded as an Epithet only.

No. V. Is a short inscription on a Pedestal of *Nandi*, the Bull of *Siva*, in front of *Achaléswara*, recording its fabrication by order of the *Rawel*, in 1464, (A. D. 1408.)

No. VI. A brass image of a *Chárun*, or *Bard*, in front of *Nandí*, bears record upon its pedestal of its being one of two such images presented by two persons of the *Chárun* tribe, the *Bháts*, or Bards, of Western India, in the year 1689, (A. D. 1633.)

No. VII. A *Bhákhá* inscription on an iron Trident, states its being presented by different individuals in 1468 (A. D. 1422.)

No. VIII. A figure of *Paramára*, (see No. X.) upon the embankment of the *Mandákiní*, with the images of three buffaloes, with an inscription, stating that the former was set up by the *Paramára*, DHÁRÁVERSHA, in the reign of TEJ SINHA,* 1342, (A. D. 1286.)

No. IX. A Sanscrit inscription, dated 1630 (A. D. 1574,) occurs upon a *Bijek*, or slab, in a temple called the temple of *Mán Sinh*. It records the construction of the building, and its dedication to *Achaleswara*, with the erection in it of an image of the Rájá, by his widow *Dhára Baí*.

No. X. A long inscription on a black stone, in a *Mat'h*, behind the temple of *Achaleswara*. This requires translation.

---

* This may possibly be the same as the TEJ SINHA of No X, although the date of that is the same, in the reign of his son SAMARA SINH. This DHÁRÁVERSHA, however, must be a different person from the Chief so named in Inscription XVIII, who must have flourished about the end of the 12th Century.

Om. Glory to *Siva.*

1. May that *Achaleswara* ever grant us good fortune through affection for mankind. He is the Lord who dissolves the well-framed universe, whose body is free from illusion, and whose but partially known essence, claims the praises of *Brahmá*, and the deities who delight in mortification.

2. May He ever abide with us, who carries in his lotus hand, the fifth head of *Brahmá*, torn from its station, and deriving beauty from the wounds inflicted by the formidable talons of the victor, and who, in olden time, was born of a black and crimson hue, of the universal form, as he offered his own body in his lotus throne, an oblation to fire, to obtain dominion.

3. May that Elephant-headed deity be propitious to you, upon the mountain of whose projecting forehead, the clustering bees pay their devotions, murmuring their meditations in low and indistinct song, and impatient of all other pursuit, as they forego their glossy colour in the dews exuding from his temples.

4. May that leap of *Hanumán* over the sea, preserve you, which at a period, when the end of the *Kalpa* had not arrived, agitated the universe, as if the end of all things was at hand, the stability of the egg of *Brahma* was subverted, the sphere and sky were about to fall together, and the earth trembled as if the crumbling mountains rent the yawning main.

5. The liberal race of *Guhila** high raised upon the foreheads of the princes of the earth, adorned with all good qualities, gave lustre to the five regions,† and followed the path of virtue through all its ramifications.

6. In that race is the king and lord *Nárayana* ever honoured, and no wonder, therefore, that it is illustrious, as by what other cause should it become the refuge of kings.‡———

---

* GUHILA, or GOHAL, is mentioned by ABULFAZL *(Ay. Ak.* 2. 72.*)* as a race of *Rájputs*, it is also one of the chief *Rajput* tribes in *Guzerat*, (MACMURDO, *Bombay Transactions* vol. 1. 259.)

† *Panchavibhúshitá'sah*, by whom the five *A'sas*, or quarters, were adorned, but the most usual number is *Ten*, not five, the points of the compass, with the intermediate bearings, and the *Zenith* and *Nadir*: possibly the four cardinal points and the *Zenith* are here intended.

‡ The latter part of this verse is unintelligible.

7. That family skilled in removing the afflictions of mankind by removing the distress of their heart, and overcoming the wicked in war, derived honor from VAPPAKA, and the possession of *Medápáṭa*,* whose beauty surpassed that of the city of the immortals, and humbled the pride of the city of *Sesha*.

8. There is an extensive city named *Nágahrada*, where HÁRÍTA RÁSI† performed penance, and rendered the vicinity the resort of the devout.‡

9. Some for the good of mankind commencing prescribed rites, propitiated here the lord *Agni*, by pure oblations, shedding supreme lustre, and others excelling in the knowledge of restraining respiration, and seeking truth in holy and lonely places, beheld the universe in themselves.

10. In this grove, the holy sage being liberated from all bonds, and perfect in abstraction, and having seen present the visible tree of the universe, HÁRÍTA, the abode of perfection, on separating from his own body obtained union with SIVA; having presented to VAPPA, his votary, the glory of dominion.

11. VAPPAKA, by his devotion to the feet of the sage, obtained from HÁRÍTA a high rank as a *Kshetriya*, having passed through that of a Brahman under the plea of the service of the *Muni*. The Princes of this race now ornament the earth like the military virtues embodied.

12. The son of VAPPAKA, the chief guide of Policy, was named GUHILA, whose name is attached to the Princes who have been born in his race.

13. From him was born BHOJA, the King of men, the worshipper of *Vishnu*, whose intellect was lovely as the moon, whose ornament was the ambrosia of science, whose delightful appearance surpassed that of the pure KÁMA, and by whom the pride of ocean, in its depth and height, was humbled.

14. Affable, and grasping, as in sport, his formidable sword, the fortune of his foes was wooed by BHOJA, who contemplated difficulties and danger with delight, as if he were the personified energy of heroism.

---

* *Medápáṭábhidhám ádhattesma.* It elsewhere appears that *Medápáṭa* is the name of a country or district, (See No. XIII.) and *Páṭa* occurs in No. XIX. as a city, or its dependence, as *Anahilla Páṭa*.

† RÁSI occurs elsewhere as a family name, or more probably, the common epithet of a set of religious characters.

‡ *Tapovana*, a grove of penance.

15. His son was KÁLABHOJA, fierce with the mighty, a foe as destructive as time, a monarch, the familiar friend of policy, the effacer of the beauty of the *Chora* women, the decapitator of the heads of hostile princes, the chastiser of the lord of *Kernáṭa*, and delight of those connected with him by friendship.

16. His arms were the bolt that secured the mansion of pleasure, associating women with couches, and trees with flowers, peopling the world with the pious, and the branches of trees with birds.

His son was BHARTRIBHAṬA, the lord of the earth,* a splendid scyon of this stem, humbling the pride of the tree of heaven.

17. His waist might be grasped with the hand, his breast was as broad as a gate, in his presence kings were afraid, as wild elephants of the lion.

18. By the birth of SAMAHÁYÍKA, the king of serpents obtained a companion, and a friend, in bearing the burthen of the earth, and higher raised his head: in the sparkling flames of the fire of his wrath, adverse princes, their intellects being confounded by the destruction of their partisans, were consumed like moths.

19. After him the cloud-like sword of KHUMMÁNA, sprinkled the warriors with brilliant drops in the storms that wafted the dust of earth to heaven, staining the safflower on the breast of their wives, with the collyrium washed from their eyes by their tears—an appearance that excites astonishment in the judgments of the wise.

20. ALLAṬA was his son, who in war resembled irresistible fate, whose dreadful scymitar swept away, as if in sport, the hostile host.

21. NARAVÁHANA succeeded him, who seized in battle the cars of the assembled princes, by whom *Sankara* was reverenced with profound humility, and who was formidable to his enemies.

22. After him SAKTI———— was born, whose fame was as bright as the stars, whose good qualities were manifold, and from whose valour hostile warriors shrunk with dismay.

23. The prince that succeeded him was SUCHIVERMÁ, who appeared clothed with terror on the field of battle to his foes, and like *Visákha*, the son of *Sambhu*, at whose feet the towering heads of kings lay prostrate, united fortune with prowess.

---

* This may be his name, *Avanipála*; not an epithet only.

24. When the might of SUCHIVERMÁ excited in heaven, the admiration of Indra, and was the burthen of the songs of the brides of the sweet-voiced *Gandharbas*, the egg of *Brahmá* was irradiated by the splendid fame of NARAVERMÁ, divesting the cheeks of the wives of his foes of the hue that excited desire.

25. When he tasted pleasure in the embraces of the damsels of paradise,* KÍRTTI VERMÁ, like another Indra, protected the earth.

26. This prince having felt compassion for the flames which reduced their delicate forms, and sported with the beautiful-browed damsels of the sky, in the celestial Ganges, the King of the world having slain the associates of his foes, compelled them to bow their foreheads to his footstool.†

27. This king having passed away, his enemies being utterly overthrown, VAIRI SINH established in the world his claim to that appellation.

28. Broad-chested, slender-waisted, unappalled by the shouts of conflict, VIJAYA SINHA next destroyed his elephant-like enemies.

29. Of the wives of his foes, the beauty was dissipated along with the tint of their persons, and by the passion of their hearts, through separation from their lords, whence the state of the *Kernikára* was produced, which possesses internally redness, and is externally yellow: a change of colour suitable to its cause.

30. After him, ARI SINH inscribed the eulogium of his fame on all regions, with the ink blackened with the smoke of those fires of his prowess, in which the monarchs, his enemies, had been consumed.

31. By whom the collyrium of the wives of his enemies stained with tears, was applied as an unguent to the eye-lashes of the brides of the immortals.

32. His person was as splendid as the sun, and his golden eight-footed footstool was illuminated by the diadems, set with gems, which bound the brows of the prostrate CHOLA monarch.‡

---

* By this expression, and that in the preceding verse, we are to understand that these princes fell in battle; elevation to INDRA's heaven, and the charms of its nymphs being the reward of those who fall in fight.

† There is, however, something wrong in the verse, and it seems likely that we should have the proper name in it of another prince. *Kshoníswara* may be a proper name, instead of an epithet, but it is not ordinarily so used.

‡ Or the four-footed; he being on his hands and knees; the *ashtapáda pádapítha* having the *chatushpát Chora nareswara*, for the sake of the antithesis.

33. His son was VIKRAMA SINHA, who obliterated the tale of the valour of his adversaries, who compelled fate to avert his countenance, and whose sword, in battle, clove the brows of opposing elephants.

34. Who eradicating all thorns from every quarter, by the sport of his heroic arms, established prosperity on earth.

35. Whose glory is hymned by the delighted sprites of darkness, as on the field of battle, making cups of the bowels of slaughtered warriors, they exclaim, drink, drink, and wandering about in pairs, with hollow skulls, mantling with the intoxicating draught, they quaff the sanguine beverage, and dance inebriate over the slain.

36. SÁMANTA SINHA was his son, by whose valour all other warriors were humbled, and by whose beauty the charms of KÁMA were surpassed.

37. KUMÁRA SINHA having baffled repeatedly hostile hosts, made the earth resplendent, and united *Laskshmí* inseparably with the race of *Guhila*, and made her ashamed to part from the descendants of KHOMÁNA.

38. The next king was the victorious MATHANA SINHA, who humbled his enemies, and derived his appellation* from the slaughter of adverse troops.

39. Whose sword when sheathed, drank not the blood of his foes, and when unsheathed, returned not to its scabbard without drinking their blood, and when opposed to his redoubtable antagonists, was grasped with both hands.

40. After this the land of *Medápáťa*† was protected, and delighted by PADMA SINHA, whose power was as unbounded as that of *Sesha*.

41. This scholar traced the praise of the prowess of his arms on the plate of the field of fight, in letters made with the pearls fallen from the cleft brows of the fierce elephants of his enemies.

42. When he took his seat by the side of the sovereign of the gods JAITRA SINHA, undermining the fortune of the arms of ———————— and proving an *Agastya* to the Sea of the *Turushka* armies, protected the earth.‡

43. The goblins that delight in the field of battle, celebrate the victorious arms of JAITRA SINHA, as they are asked with an embrace by their infernal consorts, drunk with the frontal moisture, for the tusks of the fallen elephant.

---

* *Mathanam*, killing.

† This name is borne out by a foregoing verse, No. 7.

‡ The Mohammedans.

44. After him the munificent TEJA SINHA, the terror of adverse princes whitened the universe with his holy fame.

45. Having sprinkled the scattered pearl seeds on the earth of liberality with the water of the frontal exudation, he reaped the fruit by the diligent cultivation of the true Supreme. The augmented rays of his fame combined with the fortune plucked by this Prince from amidst myriads of swords spread through the regions.

46. The son of TEJA SINHA, whose body was like that of the primeval boar, and bright sword, sharp as his tusks, upraised upon its point the kingdom of *Gurjara* for a moment deluged by the *Turushka* armies. He, SRI SAMARA, the first of kings, now upholds the burthen on the earth, of BÁLI and KERNA.*

47. The imps of darkness drunk with the blood of his enemies celebrate his fame, when entering on the field of battle, as they dance with headless trunks in their hands striking with their palms responses to the sound of the trumpets.

48. The excellent form of the King adorned with myriads of good qualities, cannot be here eulogised through fear the panegyric be too unlimited in extent.

49. *Arbuda* mountain shews a gem of the chief mountains cherished by the Gods. Where VASISHTHA freed from the sixteen consequences of mutability performed penance.

50. In which mountain, the husband of *Bhaváni*, and inapprehensible by his omnipresence and permeation of all things, assumed formerly the state of ACHALA.†

51. Where SIVA meriting eternal devotion resides; a wonderful assemblage of exquisite beauty.

52. Where some pious anchorites, mortals, and divinities, have obtained union with the Supreme Being through all periods. Of which the *Pauranics* celebrate the height, and which sustains the *Lakshmí* of the three worlds under pretence for three moments.

53. The chief of Kings, SRI SAMARA, repaired this temple, commanded by his destiny, for the purpose of securing his prosperity, and this charitable and devout Prince, also gave to the four *Munis*, in affection, dwelling and maintenance.

54. SAMARA the King, observing life to be as transient as the wind, caused the golden staff of the lofty *Achaléśa* to be made.

---

* Both Princes, renowned for their liberality. † Either fixidity, or a mountain.

55. BHÁVÁGNI was formerly the chief of the place, who had eradicated the seed of the world by observance of PASUPATI.

56. By the force of whose devotions, lions and elephants intent on obtaining emancipation; their forms being purified from their instinctive animosities, became united in friendship, and learned to feel compassion for mankind.

57. His disciple BHAVA SANKARA, the *Brahmáchárí*, in order to obtain union with SIVA performed arduous penance.

58. The trees of *Arbuda* mountain, bearing fruit and flowers at all seasons, teach the efficacy of the devotion which abandons all objects, to their fellow sages.

59. By the advice of BHAVA SANKARA, the temple *(Math)* on *Arbuda*, with the golden staff, was erected by SAMARA SINHA.

60. He who set up a *Linga* in the temples of CHAKRASWÁMI, the chief of the *Samadhi*, which are celebrated through the three worlds, VEDA SERMA, the son of PRIYAPATA, by him a Brahman of the *Nágara* tribe residing on *Chitrakúta*, this encomium was composed, clear, with many merits, and delighting the hearts of all the wise.

61. As long as ACHALESA enjoy union with the *Arbuda* mountain, so long may this encomium be read by the learned.

62. This inscription was written by SUBHA CHANDRA, and engraved by the skilful artist KERMA SINHA. *Samvat* 1342, (A. D. 1286,) on the first of the light fortnight of *Margasirsha*.

No. XI. Is a class of single names inscribed on some small brass images of horses of which a number are found about the mountain, one is dated 1660: (A. D. 1604.)

No. XII. Records the erection in the year 1566, (A. D. 1510,) in the reign of *Jagmál*, of a copper image of *Adi Náth*, at the north entrance of a temple of *Chaturmukha* (Brahmá) built by a number of individuals of the Jain persuasion on *Achala Gerh*.

No. XIII. Is an inscription on another door-way of the same building, forty-eight years earlier in date than the preceding, or in 1518, (A. D. 1462,)

and in the reign of KUMBHA KERNA. It records the erection of an image of *Adi Náth* also by Jains, inhabitants of *Dungerpur*, governed by the Rawal SOMA DÁS, and further specifies the situation of the temple in the fort (*Durga*) of *Kumbhalamere*, in *Medápáṭa*, terms that indicate the existence of a strong hold on the mountain *Arbuda*, and the position of this mountain in the district of *Medápáṭa*.

No. XIV. Specifies the erection of an image of *Sánti Náth* by the same persons, and at the same period as the last: it occurs over the third gate-way of the same temple.

No. XV. Is the fourth inscription of the same series occurring on the fourth gate-way, and records the erection of another image of *Adi Náth*; the date differs, being 1529, (A. D. 1473): the king is not named; the *Rawel* of *Dungerpur* is SOMA DÁS; the parties are still Jain.

A note at the foot of this, apparently part of it, runs thus; Images twelve: large, four; small, eight; Mans, (Maunds?) 1444.

No. XVI. Is an inscription of some interest upon a *Bijek*, or slab, in the temple of *Kanakhaleswara*, near *Duriga* village; the following is a translation:

1. May the three-eyed god protect you, that deity, who incorporated half his essence in the form of the toe of Murárì (Vishnu), separating from his other half,* for the purpose of making manifest the double nature of mankind, incapable of real knowledge, whose

---

* Quitting his feminine half, *Párvatí*, the male portion became Vishnu, or Hari *Harátmaka*, Hari essentially Hara: the illusion refers to Siva, in his Androgynous form as *Ardhanáríswara*.

throat is of the black hue of the autumnal cloud, which comes to drown the universe, and on whose forehead gleams the lunar crescent.

2. Avanti (Ougein), the asylum of warriors preserves the world by the valour of its heroes, purifies it by the holy practices of its Brahmans, followers of the *Vedas*, exhilarates it with the odours of youth sporting in the lake of love, and is the cherished asylum of the affluent.

3. In this city, the Guru of the shrine of *Chandiká*, named TÁMASA, though replete with radiance,* having performed devotion to science in the new convent, firm of soul, the pride of the *Chápalíya* race, the follower of the path leading to final emancipation,——— ——————— the daily worshipper of *Chandísa.*

4. The disciple of that *Muni*, was the ascetic discriminator of virtue and science, the enemy of luxury, and devout servant of his Guru, BÁRKALA RÁSI.†

5. His son was JYESHTHA RÁSI, whose mind was exclusively devoted to ISÁNA, from whom sprang YOGESWARA RÁSI, the diligent worshipper of *Trilochana*, (the three-eyed SIVA.)

6. His son was the Saint MUNI RÁSI, skilled to dispel the darkness of wrath from the two worlds, illuminated by the rays of the sun. His female disciples, *Sapakshiní*, *Vijayiní*, and *Yogéswarí*, wore the resemblance of the trident-armed goddess, in the attributes of resignation, meekness, and compassion.‡

7. His successor was DURVÁSÁ RÁSI, equal to DURVÁSAS, and who, by arduous penance, became as one of the *Munis.*

8. His son was KEDÁRA RÁSI, the full moon of the night of religious observance, the fame of whose many merits spread to all quarters, and the *Tilaka* (the ornamental mark on the forehead,) of those sages, who were most eminent in the pure family of *Chapala.*

9. This holy personage repaired the temple of *Koteswara*, the *Guru* of the Lord of the three worlds; (Indra.) He raised the lofty edifice, with full faith in the efficacy of the holy shrine *Kanakhala.*§

---

* Alluding to his name, which means darkness.

† *Ráši* here designates a succession of priests, being assumed as a title, like *Gir*, *Puri*, *&c.* no ascetics in eastern Hindustan are met with of this appellation—they appear to have been *Yogis* or *Jogis.* See also Ins: X.

‡ This association of male and female ascetics is curious. (See also verse 11.) It is not common now, though it does occur occasionally.

§ The village of *Kanakhala*, near Haridwar.

10. He constructed the fabric, (fort, or *Kota*,) so as to inspire terror in the capricious breasts of the birds of the *Kali* age, with walls whose towering height obstructed the chariot of the sun, in his diurnal course. He renewed the old temple of ATULANÁTH,* whose image was the representation of his own desert, and he built two spacious temples dedicated to the trident-armed deity, in front of the Lord of *Kanakhala* in this place.

11. His sister *Mokshéswári*, pure, and leading a life of holy continence, constructed also here a pleasant temple of SIVA.

12. The sage, most eminent in the awful rites of sacrifice, erected a new pillar like an image in the temple, and constructed a column of pure touch-stone, decorated with festoons, in the residence of KANAKHALA SAMBHU.

13. As long as this *Arbuda* mountain bears literature on its breast, so long may it enjoy reputation in the world.

14. As long as the cow yields milk, as long as the earth bears corn, as long as the mystic tortoise supports the universe, as long as the sun and moon endure, as long as the stanzas of the first of bards remain, and those of *Vyása* are studied, so long may these encomiastic verses, the composition of *Lakshmídhara*, be preserved.

Samvat 1265 (A. D. 1209,) on Tuesday, the 15th of the light fortnight of *Vaisákha*, in the victorious reign of the supreme sovereign BHÍMA DEVA, the illustrious exalter of the *Chaulukya* race. *Sri Karana*, the minister, and other illustrious persons contributing to the work,† the Governor and Lord of *Chandrávati*, being SRI DHÁRÁVERSHA and like *Sambhu* among the gods, uniting the earth under one umbrella, and the Prince SRÍ PRAHLÁDANA‡ DEVA,§ whose voice delights with the melody of the *Koil*, being *Yuvarája* in that time, this composition was inscribed by order of KEDÁRA RÁSI, by the artist PRAHLANA.

No. XVII. A figure of brass of RISHABHA DEVA bears an inscription, dated Samvat 1525, recording its erection by the Jains of *Dungerpur*.

---

* The unequalled God.

† The original is very indistinct, and may be erroneously rendered.

‡ *Chandrávati Nátha Mandalika*, the *Mandalika* most probably corresponds to *Mandaleswara*, Lord, or Ruler of a *Mandal*, or district.

§ *Prahládana Deva* is the brother of *Dhárávershа*, See Inscription No. XVIII. 38.

No. XVIII. A long and important inscription in the second temple of VASTUTÁLA and TEJA PÁLA.

1. I salute the goddess *Saraswatí*, who pervades the minds of the learned, and is to be attracted only by that intellect in which she takes up her abode.

2. May that *Siva*, who sees all things in the twinkling of his eye, glowing with the fire of wrath, alone to be appeased by consuming the body of *Káma*, be propitious to you, together with the son of *Siva (Ganesa)*.*

3. There is a city named *Anahilla*, the reservoir of happiness to the people, protected by the *Chulukyas*, equal to *Raghu*, where the moon-like loveliness of the females irradiates the dark half of the lunar revolution, and banishes the gloom of the fortnight.

4. In that city was CHANDAPA, the gem of the *Prágváta* race, whose fame was as white as the flower of the Jasmine, and by whose liberality the all-bestowing tree of heaven was overcome; the fruit of the maturity of his virtue.†

5. His son was CHANDAPRASÁDA, the golden pillar of the palace of his family, a wide spreading banner of glory.

6. Delighting the pious by the rays of his virtue, SOMA was born from him, like the moon rising from the depths of the friendly ocean of milk.

7. From him was born ASWARÁJA, devoting his mind to undeviating faith in the supreme deity, JINA; his beloved queen was KAMALÁ DEVÍ, like the consort of the enemy of *Tripura*, the mother of *Kumára*.

8. The first son of these two was named *Mantri* LUNIGA, who, while yet a child, obtained from fate an interview with *Indra*.‡

9. Who is reckoned by the learned, a councillor amongst those possessed of eminent merits, and by whose chaffless intellect the wisdom of *Vrihaspati* was confounded.

10. SRI MALLA DEVA, his next brother, who worshipped *Malladeva*,§ was an excellent minister, whose well-governed understanding had no thought of the wealth or wives of others.

---

* This is a singular invocation for a Jaina inscription; see also the next inscription.

† It appears from the Ins. No. 2, that CHANDAPA was one of the ministers, *Mantrimandala Khandais Chandapa Prathama Pumán*, of the Guzerat Princes of the same family.

‡ It may be inferred from this, that he was dead at the date of the inscription

§ The 19th of the twenty-four JINAS.

11. Whose rival in confirming morals, concealing the defects of the kingdom, and reconciling adversaries, was not created by the Creator.

12. The whiteness of the fame of MALLADEVA, surpassing that of the moon, emerging from a cluster of black clouds, has laid violent hands on the tips of the tusks of the elephant of *Indra*.

13. The younger brother of this self-restricted sage, the pious VASTUPA'LA, a shower of delight, marvellously laden with the nectar of eloquence, effaces those letters that indicate misfortune, on the foreheads of the learned.

14. The chief VASTUPÁLA amongst the ministers, and poets of the *Chulukya* race, filches not the property of others, either in fortune or in fancy.

15. TEJA PÁLA, the youngest of the whole, is celebrated, throughout the universe, the chief of ministers, he shines, augmenting the radiance of his Lord, the terror of the wicked.

16. But who shall describe the glories of TEJA PÁLA, or of VISHNU, within the recesses of whose wisdom the three-fold world is equally enshrined.

17. There were also seven sisters of these Princes, JAHT'A, MAO, SAO, DHANADEVÍ, SOHÁGÁ, VAYYUKÁ and AMALADEVÍ.*

18. The sons of ASWARAJA, are as the four sons of DASARATHA, who have been desirous of again taking a terrestrial birth in a common womb.

19. Whose heart is not delighted by VASTUPÁLA, accompanied by his younger brother, TEJA PÁLA, like the month *Madhu*, by spring.

20. Let no one pursue a path alone, remembering this law, the two brothers travel in company along the road of equity, arresting the fascination of impropriety.

21. May ever be increased the prosperity of the united arms, which bear this yoke conjointly, the arms of that virtuous couple by which, in this fourth age, the golden age is restored.†

22. Long may these brothers enjoy health and life, by whose fame the bracelet of the world is set with pearls.

---

* A strange string of names with the exception of two, which are pure Sanscrit. *Sohaga* and *Vayyaka*, are still names known in the west, and are the *Prakrit* form of *Saubhagyá* and *Vaidyanáthá*.

† A set of puns upon the word *Yuga*, meaning a pair, a yoke, and an age.

23. Of which two able brothers, employed as hands in the cooking of virtue, neither was the left.

24. By this pair the whole world has been impressed with virtue, and the iniquitous *Kali* age been trodden under foot.

25. *Again.* A distinguished scion of the branch of *Chaulukya* heroes was ARNA, an illustrious Prince.

26. After him, with uninterrupted radiance LAVANAPRASÁDA, his enemies being broken, obtained the earth, and his fame having traversed the salt ocean, shone as white as the lucid shell, that gems the river of heaven.

27. The son of the Prince the descendant of KÁKUTSTHA, DASARATHA, was VÍRADHAVALA, whose power swallowed up the hostile Princes of the earth, in the current of whose fame the fortune of those females, whose minds were agitated with passion, was drowned at the period of improper assignation.

28. The eminent *Chaulukya*, VIRADHAVALA admitted not in his ear the reports of informers affecting these two ministers; by whom the dominion of their lord was irradiated with prosperity, and the courts of the palace were crowded with elephants and steeds.

29. By this couple of ministers placed at his knees, I well know, that this Prince holds prosperity as with his two arms in delightful embrace again.

30. This mountain, *Arbuda*, the Peak of clustered Hills, is the progeny of the father-in-law of the bridegroom of *Gauri*, the brother-in-law of *Sasibhrit*, who bears the *Mandákiní* as an ornament in the thick and tangled tresses of his head.

31. In this mountain, if the ascetic, desirous of emancipation, behold the lovely damsel wandering, he yields his heart to passion; but those minds which are agitated with desire, forego their wordly propensities when they observe these holy shrines, reverenced by the sages.

32. On a certain time, from the holy fire-altar of the excellent VASISHTHA*, a man arose, whose form was more resplendant than the rays of the son of *Mrikanda.*

---

* Inscription No. II. says *Maitrávaruni* or *Agastya*, but, according to one legend, they are the same. *Vasishtha* perishing by a curse of *Nimi*, and being re-born of *Mitrá* and *Varuna*, or as *Maitrávaruna*. *Bhágavat* Ch. 9th.

32. The repository of the Vedas knowing that the only pleasure of this being, was the destruction of his foes, gave him the name of *Paramára*,* and from him the race so named originated.

33. DHÓMA RAJA was the first Prince descended from him, a mortal *Indra* in the royal race, who made the monarchs of the earth acquainted with pain by clipping their wings.†

34. DHUNDUKA, DHRUVA, and other heroes were born in this family, the overthrowers of the elephants of their foes, and at last was born the lovely RÁMA DEVA, who surpassed *Káma* in appearance.

35. His son was YASODHAVALA, who was not overcome by PRADYUMNA, and the waves of whose fame, tossing in the depth of heaven and earth, washed away the white splendors of the moon: who defeated VALÁLA‡ the King of *Málava*, when engaged in hostilities against the *Chaulukya* KUMÁRA PÁLA.§

36. DHARA VERSHA,¶ the subject of universal praise, was his son; his sharp sword was ever vigilant to assail the throats of his foes, who being incensed and firm in the field of battle, the wives of the King of Concan shed watery drops from their lotus eyes.

37. He, with undiminished splendour, came upon earth as the son of DASARATHA, and as in enmity to *Marichi*, pursues the chase with unrelaxing speed.

---

* *Para*, an enemy, *Mára*, a destroyer: a race of Rajputs is still known so named, and is famous in middle Indian History, under the name of *Pamár*, or *Pawár*.

† These are puns again on *Paksha*, a partisan and a wing, and *Bhubhrit*, a king, or a mountain.

‡ VALÁLA is said to have been the Patron of *Kálidás*, after Bhoja, when the Poet left the Court of the latter in displeasure; a verse in praise of him is cited in the *Kuvalayananda*. वलालचोणीपाल त्वदहितनगरे सञ्चरन्ती किराती कीर्णान्यादाय रत्नान्युरुतरखदिराङ्गारशङ्का कुलाङ्गी चिप्पा श्रीखण्डखण्डं तदुपरि मुकुली भूतनेत्रा धमन्ती श्यामामोदानुयाते मधुकरपटले धूमशङ्कां विभर्त्ति "*Valála*, in the city of your foes, a woman of the wilds, wandering unmolested, collects the scattered jewels, taking them for lighted coals, she piles the sandal sticks upon them, and, with twinkling eyes, blows them with her breath, imagining the clustering bees, attracted by the spreading odours, to be smoke." These conceits were never the composition of *Kálidás*.

§ The prince was sovereign of Guzerat at the end of the 12th century.

¶ See Inscriptions VIII and XVI.

38. His younger brother was PRAHLÁDANA, whose sword was sharp in the defence of the sovereign of *Gurjara*, when his power was curbed in the field of fight by SAMANTA SINHA,* and who displayed the excellencies of the mighty conqueror of the son of *Danu*.

39. I doubt whether the goddess, who holds her seat in the lotus, or the all-bestowing parent of the kine, have assumed a mortal form, and appeared on earth as PRAHLÁDANA,

40. The son of DHÁRAVERSHA was SOMA SINHA, who inherited valour from his father, wisdom from his uncle, and liberality from both.

41. Having exonerated the Brahmans from taxes, and conquered all his foes, there was only this that he could not obtain: though his fame, with the radiance of the moon illuminated the surface of the earth, it could not remove the toil of enmity from the countenances of his foes.

42. Like *Krishna*, the son of *Vasudeva*, his son was KRISHNA RAJÁDEVA of surpassing splendour, and dear to fame and mercy.†

43. In race, in manners, in learning, in valour, and in virtue, where is the mortal who has appeared in my eyes like VASTUPÁLA.

44. LALITÁ DEVI, his beloved bride, had by this lord of ministers, a son of unequalled merit, by name JAYANTA SINH, like *Jayanta*, the son of *Indra*, by the daughter of *Pulomá*.

45. Who, even in childhood, which is unfavorable to decorum, and barren in intelligence, possessed prosperity, and modesty, and merit: he surpassed, in personal appearance, the charms of the mind-born deity, and whose heart does not JAITRA SINHA engage.

46. May JAITRA SINH, the son of VASTUPÁLA, live to the end of the *Kalpa*, whose form surpasses imagination, whose bounty exceeds desire.

47. May the devout TEJAPÁLA live for ever, by whom all men are delighted, and gratified as if by *Chintámaní*.

48. The previous creation of the learned councillors clothed with wisdom, *Chánakya*, *Vrihaspati*, *Indra*, and *Sukra*, was only the work of *Brahmá*, in order to prepare for the creation of this minister, but whence did he obtain his superiority over the former?

49. The young brother of VASTUPÁLA, TEJAPÁLA is the abode of the prosperity of mortals, and the protection of the tribute of the provinces: a receptacle of virtues, he

---

* Quere—is this a name or an epithet—the lion of heroes.

† Puns, dear to *Yasoda*, the mother of *Krishna*, *Yasodayá*, or *Yaso* and *Dayá*, fame and clemency.

thinks slightly of himself, and yet, having seen him, the *Kámandaka* and *Chánakya* cease to surprise.*

Again.

An account of the family of ANÚPAMÁ DEVI, the wife of TEJAPÁLA.

50. There is a sage named GÁGGA,† the tiara of the ornaments of the *Prágvá'a* race, a resident of the splendid *Chandrávatí*; with the waves of his merit, who is not delighted: what head does not shake; whose hair does not stand an end?

51. His son DHARANÍGÁ, followed his father's steps, who was bound to his Prince's heart by the chain of his merit.

52. His wife was TRIBHÓVANA DEVI, whose virtues were famed in the three worlds, their forms were two, but their hearts were one.

53. Their daughter was ANÚPAMÁ DEVI, like the daughter of DAKSHA in virtue, who was married to TEJAPÁLA, was born a flower of celestial beauty, whose whole family was distinguished for propriety, modesty, wisdom, decorum, liberality, and talent.

55. Their son was LÁVANYA SINHA, overcoming, in agility, the steeds of *Indra*, who, having the favour of the fish-bannered god,‡ proceeds on the path of virtue alone.

56. Who does not praise the good qualities of LÚNA SINH,§ the son of TEJAPÁLA, by which bonds holding fortune fast, the eminence of his fame is securely bound in the three worlds.

57. A plighted vase, full of wealth, not surrounded by venomous snakes, which drawn upon, by the virtuous, remains eternally replenished.

58. The son of MALLADEVA by LÍLUKA, was PÚRNA SINHA, his son by AHLANI DEVI, was the abode of virtue, PETHARA.

59. The son of the minister TEJAPÁLA by ANÚPAMÁ DEVI, was the fortunate LÁVANYA SINHA.

60. For securing the happiness of his wife and son, TEJAPÁLA erected the temple of *Nemináth* on the mountain Arbuda.

---

* Works on the political duties of Princes.

† *Gággabhat* is known, in the upper Provinces, as the author of several *Sástras*, medical and others.

‡ Love.

§ *Luna* and *Lávanya*, are the same.

61. TEJAPÁLA, the friend of the king of the earth, erected the temple of *Neminâth* with massive stones, as white as the conch, the jasmine, or the lunar ray: in front of it he constructed a pavilion: by the side of it, fifty-two places for the reception of the chief Jainas; a *Batánaka** in the front.

62. The son of CHANDAPA was CHADAPRASÁDA; SOMA, was his son, and his son was ASWARÁJA; his four sons were LUNIGA, MALLADEVA, VASTUPÁLA, and TEJAPÁLA: JAITRA SINHA was the son of VASTUPÁLA and LÁVANYA SINH, the son of TEJAPÁLA.

63. The figures of these ten, riding on female elephants, like the regents of the ten spheres, coming to see the *Jina*, are here resplendent.

64. Behind the figures mounted on elephants, there are also there ten persons, accompanied by their wives, sculptured on a clear stone. The younger brother of VASTUPÁLA, the wise TEJAPÁLA, the unequalled friend of the *Chaulukya* Prince, VIRA DHAVALA, had these executed.

65. TEJAPÁLA by the side of VASTUPÁLA, the friend of the people flourishes like a mango tree in fruit, upon the borders of a lake.

66. Of the temples, altars, pools, groves, fountains, wells, and reservoirs, in mountains or roads, in villages and towns, that have been constructed by these two brothers, or embellished or repaired, the number is not known, and the earth alone can tell.

67. He who can count the respirations of *Sambhu*, or tell the twinklings of the eye of *Márkanda Muní*, may be able to reckon up the number of the public works of these two brothers, if he forego all other occupation; but even he must abandon the detail of celebrating their virtuous acts.

68. May the fame of ASWA RAJA last for ever, whose posterity have so well known how to distribute bounty and do good.

69. The Guru of the family of CHANDAPA was MAHENDRA SURI, of the *Gachcha* of *Narendra*, a jewel in the crest of fortune, a possessor of unsought exaltation. He had two sons radiant as the sun and moon: the marvellously virtuous SANTI SURI and ANANDA DAMA SURI.

70. From the last, sprang the illustrious purifier from sin, HARIRUDRA SURI, the new cloud shedding on the world, the waters of the holy Jaina doctrine, an indescribable

---

* The meaning of this word is not known.

Physician for the diseases inspired by the odour of learning, from whom descended the *Muníswara* VIJAYA SENA.

71. The vessel of the benedictions of this sage, is UDAYA-PRABHÁ SÚRI, as the light of the ocean, is communicated to the scattered pearls.

72. May this holy place and its founder be renowned as long as the mountain *Arbuda* uprears its head.

73. SRI SOMA DEVA, by whom the feet of the *Chulukya* Monarch are honoured, composed this resplendent panegyric on this holy place.

74. May this euloguim of the race of VASTUPÁLA, be propitious through the favor of the mother of NEMINÁTHA. This eulogy was engraved by the artist CHANDEŚWARA, the son of DHANDHALA, the son of KIHLANA, and the consecration was performed by VIJAYA SENA SÚRI, on the mountain *Arbuda*, on Sunday the third of the light fortnight of Phálgun, in the year of *Vikrama* 1287, (A. D. 1231).

No. XIX. Is another long inscription, in the same temple, of the like date *(Samvat* 1287*)* as the last. It particularises also the same persons as contemporaries, defining their stations more precisely.

The *Mahá Rájádhiráj*, or Supreme Monarch, is BHIMA DEVA. SOMA SINHA, is a *Mahá Mandaleswara*, a governor, or feudatory, probably, and VIRADHAVALA, with the title *Ráñaka*, or *Rána*, is another. The *Mudrá Vyápári*, the keeper of the Seals literally, meaning the Minister, is as in the preceding, TEJAPÁLA, by whom it is recorded, that a *Chaitya*, or *Jaina* temple and convent,* dedicated to NEMINÁTHA, were erected and endowed on *Arbuda* mountain, and named after his brother LUNIGA SAHIKÁ.

The inscription then proceeds to specify the persons to whom, and to whose descendants certain privileges are to be attached. The posterity

---

* Or perhaps a groupe of temples; see the following.

of TEJAPÁLA, his brothers, their wives, and their kindred, are to have the right, in perpetuity, of bathing and worshipping here at all seasons. Another set of the inhabitants of *Chandrávatí*, transmit to their posterity the right of bathing, &c. on the third of Chaitra, at the festival of NEMINATH; another set on the fourth, and so on. The inscription presents a list of very extraordinary names, both of places and persons. The former are the villages *Kásahrada, Brahmána Dhaúli, Munda St'hala, a Tirtha, Handá-ú-dra, Maráhára, Síhil wára, Deúl wára,* on the *Arbuda-hills, Matamahábu, Yawuya, Urása, Utara-chha, Sihara, Sala, Hetaúnji, Akhi,* and others readily verifiable, perhaps, on the spot: the names of the persons are too numerous, and unimportant to be recapitulated.

Besides the appropriation of privileges, the document records the assent of the Brahmans and Rajaputs, of the same district and village, to the arrangements made by TEJAPÁLA, and their guarantee of the reservation of the temple, to the Jain worship, as long as the sun and moon shall endure.

No. XX. Although considered as one number, is a set of small inscriptions, to the extent of forty-six, apparently on separate divisions round the temple of NEMINÁTHA:* they record the construction of *Kulikás*, or shrines, of the different *Jinas*, of their images, and of grants for their worship by different Jain individuals, but chiefly TEJAPÁLA, or some of his kindred, and are dated, accordingly, from *Samvat* 1287 to 1293. One, in some provincial dialect, which

---

* The original calls them Mandirs. Quere—if small temples are intended, or only the separate shrines of the figures. मन्दिर ४६ नेमनाथ की प्रदक्षिणा मे है In the outset, the description is आगे देवल के उपर ले वीजक लिषेहै, the latter seems most likely by the term कुलिका, a little house—a niche.

is but very scantily intelligible, recording some grant to the *Chaitya* of NEMINÂTH, by some Jainas, is dated in S. 1360, (A. D. 1304).

No. XXI. A broken *Bhákhá* inscription on a female figure, without the gate of the temple of NEMINÂTH : it records some benefaction, apparently, of the *Dungar Râna* KUMBHA KARANA, to the temples of ADI-NÂTH and NEMINÂTH in S. 1509.

No. XXII. Is another series of small inscriptions, fifty-three in number, they are thus collectively described : "There is a figure of *Vimala Sah*, on horseback ; in front of which is the temple of *Adi Nátha*,* erected by him, and in which inscriptions are engraved on the surrounding shrines."

The greater number of these inscriptions record grants made, or images set up, by private individuals of the Jain faith, about S. 1378 : the longest, regulating certain dues, payable to the Jain temple, is dated in S. 1350, A. D. 1294—and specifies SÁRANGA DEVA, as sovereign of *Anáhilla Páta* and VÍSALA DEVA, as governor, under him, of eighteen hundred mandals, residing at *Chandrávatí*. One inscription bears date S. 1201, but as nothing else is decypherable, it is of no further value. Another, in like manner, shews a date S. 1309, but nothing else. In *Mandir* 17, an inscription, partly undecypherable, occurs, but the following is made out:

---

* श्रीविमल साह की मुर्त्ति घोडे उपर है तिस के सामने विमल साहने आदि नाथका मन्दिर वनाया है तिसमै प्रदक्षिणा का मन्दिरो बीजक लिषा है ॥

"Samvat 1088, (A. D. 1032,) by the blessing of *Ambao*, VIMALA SAH, built the temple of *Adi Nátha*: this plate records its repair in the year S. 1379, (A. D. 1313,) on Monday, the 9th of the light fortnight of Jyeshth."

Several of them, dated in 1245, (A. D. 1189,) specify grants made to *Sánti Náth* and *Ara Náth*, by YASODHAVALA or his family, as follow:

"31. *Samvat* 1245. Thursday, the 5th of the dark half of *Chaitra*, *Bh.** SIVA DEVAU, *Bh.* JASADHAVALA, of the race of *Prágváta* (the image understood) of SANTI NÁTH, was set up."

"32. Samvat 1245, Thursday, the 5th of the dark half of Vaisakh, *Bha.* YASODHAVALA, and *Bha*, SALEGENA DEVA of the PRÁGVÁTA family, caused this image of ARA NÁTH to be erected for the sake of prosperity. May ARANÁTH, or *Arbuda Tírtha*, confer good fortune upon all."

There are some other small inscriptions in and about this temple: one over a figure, dated S. 1631, two in the vestibule, dated S. 1520 and S. 1523, and one on a stone, dated S. 1408, the first specify the erection of Jina figures by private persons, the last is illegible beyond the date.

No. XXIII. Over the door of the temple of VIMALA SÁHA, is a string of Hindi names, with the date S. 1821.

No. XXIV. There are four *Mandirs* of the four faced BRAHMÁ, but no date is recorded.

---

* भां An abbreviation probably for *Bhattáraka*, a Prince, as महं for *Maháraja* and श्रे॰ for *Sreshtha*, which occur, both abridged and at full length, very frequently in the inscriptions.

No. XXV. Is a rather long, but imperfect inscription, recording the erection of a Jain temple, by different individuals of the *Swetámbara* branch of the Jains, in 1494, (A. D. 1438), the building is in ruins.

No. XXVI. A ruined temple of VISHNU, near *Rasiya Watem*, contains an imperfect inscription, dated *Saka* 1390, (A. D. 1468,) recording the repair of the temple by some private persons.

No. XXVII. A *Bhákhá* inscription, dated *Samvat* 1497, recording various grants to ADINÁTH.

No. XXVIII. This is a note by the copyist, of various images found on *Arbuda* mountain, viz.

A black figure of *Arbuda Bhaváni*. No date. A work of the *Sat Yug!*

A lion and an image of CHÁMUNDÁ, two figures of GANESA, figures of the seven *Mátris*, two *Siva Saktis*.

In the open air is a slab with this inscription, "Samvat 727, (A. D. 671,) On Saturday, the 3d of the light half of *Phálguna*, the artist GIRDHAR, the son of LÁDHÁ, caused these repairs to be made."

There is an inscription also on the pedestal supporting the feet of BHAIRAVA: "The temple of BHAIRAVA was repaired in the victorious reign of KÁHNARA DEVA. *Samvat* 136." This date, however, is erroneous, as might be conjectured, but the mistake is probably unintentional, and the third or fourth figure may have been omitted in transcribing. A subsequent inscription

in the reign of KÁHNARA DEVA, bears date S. 1394. The figure of BHAIRAVA is also, in the estimation of the transcriber, a work of the golden age!

No. XXIX. Is an inscription in the temple of *Vasishtha*, with various dates: the first is S. 1394, recording the erection of the temple by *Mahadeva Párhi*, by the patronage of KÁHNARA DEVA, the son of TEJA SINH, the *Chahuman* and Prince of *Chandrávatí*, as well as the grant of several villages by TEJA SINH, KÁHNARA DEVA and the *Chouhan* SÁMANTA SINHA. The priest is an enemy to the Jaina sect, as he congratulates the world, upon the recovery of religion from heretics and opposers of the *Srutis* and *Smritis*.

In S. 1506. The *Rána* KUMBHA KERNA—the son of MAUKALA *Rána*, grants a village for the celebration of the ADI NÁTH JÁTRÁ.

In 1589. The *Mahá Raja* AKHE, erects a temple or a fountain.

No. XXX. An inscription in the same temple, dated S. 1523 and S. 1524, consists of a panegyric of the *Muni* VASISHTHA, and narrates his bringing *Arbuda* originally from the *Himálaya* range, of which it was a part: it records also some pecuniary grants made by different chiefs, by the *Maha Rána*, KHETA, and VIRA *Rawel*.

No. XXXI. Is an inscription on a fountain or well, near the temple of *Vasishtha*, recording the modern repair of the old building, and erection of others, by command of GUMÁN SINH, the son of *Mahárão* SEO SINH, of *Sirohi*, in 1875, (A. D. 1819.)

No. XXXII. Records some modern establishments of a Linga, *Saraneswar*, by HATEH SINH and others, apparently of the *Sirohi* family, the date is Samvat 1819, (A. D. 1763.)

No. XXXIII. Is an inscription of a similar nature, dated 1873, (A. D. 1817.)

No. XXXIV. Is a double inscription on each side of an ornamented gate-way or arch, apparently over a Lingam, called *Sri Mátá:* the *Torana* or arch was erected in 1792, (A. D. 1736) by the *Mahárája* UMED SINH.

No. XXXV. A short inscription recording the erection of a figure 'of or by' the *Mahá Ráo* PRITHI SINH, S. 1868.

No. XXXVI. Another to the same purpose, dated also S. 1868, gives the name of the *Ráo* VAIRÍ SÁL.

No. XXXVII. In 1872, records the erection of an image of *Champavat*, by the wife of *Mahá Ráo* VAIRÍ SÁL.

No. XXXVIII. An image of VAIRÍ SÁL in the *Chatri*, is dated 1798.

No. XXXIX. The date S. 1860, on the pedestal of an image of *Nandí*.

No. XL. A number of brief notices, rarely, indeed, more than the date occur upon the door-ways of some ruined or deserted chambers, the dates vary from S. 1707 to S. 1876, or from A. D. 1651 to 1820: a number of elevated terraces, without date or inscription occur.

No. XLI. An inscription on a temple of *Mahádeva*, in *Sirohi*, called *Lakhma Bári*, recording some grant by the wife of the *Raja* SURATÁN, in S. 1649: the inscription is incomplete.

No. XLII. Is an inscription on a pavilion near a reservoir, dated 1603, recording the consecration of a figure of UDEBHÁN RAJA.

No. XLIII. Consists of a series of inscriptions in fourteen temples, or the remains, in the town of *Sirohi;* those of the two first are undecyphered. A temple of *Nemináth* has two, one dated S. 1683, and the other dated S. 1718, recording the completion of the temple by private persons, in the reign of AKSHAYA RAJA, of *Sirohi.* In the fourth, are several inscriptions, one imperfect, dated S. 1644, one recording the erection of an image of *Adi Náth*, in S. 1721, in the reign of AKSHAYA RAJA, and another of the same period, commemorating the erection of a figure of *Suparswanáth.* There are no inscriptions in the fifth and sixth, seventh, eighth, and ninth temples, dedicated severally to *Sambhu Náth, Adi Náth,* to *Gambharaji (?) Sítala Nath,* and *Báman Warji (?):* the 10th temple contains an inscription, recording the erection of an image of *Kirtti Náth,* by different individuals, in 1653, (A. D. 1597,) in the reign of AKBER.

The 11th bears record of the erection of an image of *Sankheswar Párswanáth,* by different *Jains* of *Sirohi,* in the reign of VAIRÍ SÁL 1736 (A. D. 1680.)

The 12th commemorates the erection of a temple and image of *Gauri Párswanáth,* by PADMARETNA SURI, in the reign of PRITHI SINH, in 1808, (A. D. 1752.).

No. 13. Is an inscription in the temple of the four-faced *Adi Náth,* recording its erection by different *Jainas,* in the government of SURATÁNA, under the patronage of his son RAJ SINH, in *Samvat* 1634 (A. D. 1578.)

No. 14. The last is simply a date in the temple of *Sánta (Sánti) Náth,* 1607, (A. D. 1551.)

REMARKS.

The results afforded by the inscriptions, which have been found upon the mountain Arbuda, are not without an interesting relation to the domestic History of the Hindus. They throw considerable light upon the religious and political history of a place, which, although new to us, is of high consideration in the west of India, and they elucidate the early career of different dynasties, of which a few individuals are pre-eminent in the annals of the Hindus, and traces are still to be found in several Rajput tribes.

The following classification of the principal inscriptions, according to their dates, and the religious divisions to which they belong, will prepare us to appreciate the light they reflect upon the history of the public faith in this part of India.

JAIN INSCRIPTIONS.

No.		S.		A. D.		
No.	XXII.	S.	1245	A. D.	1189	YASODHAVALA.
„	II.	„	1287	„	1231	TEJPALA.
„	XVIII.	„	——	„	——	——
„	XIX.	„	——	„	——	——
„	XX.	„	——	„	——	——
„	——	„	1297	„	1241	——
„	XXII.	„	1350	„	1294	
„	——	„	1360	„	1304	
„	——	„	1378	„	1322	
„	——	„	1379	„	1323	
„	XXV.	„	1494	„	1438	
„	XXVII.	„	1497	„	1441	
„	XXI.	„	1509	„	1453	KUMBHAKERNA.
„	XVII.	„	1525	„	1469	
„	XV.	„	1529	„	1473	
„	XIII.	„	1518	„	1462	KUMBHAKERNA.
„	XII.	„	1566	„	1510	JAGMAL.
„	XLII.	„	1607	„	1551	
„	——	„	1634	„	1578	SURATAN.
„	——	„	1644	„	1588	
„	——	„	1653	„	1597	
„	——	„	1683	„	1627	
„	——	„	1718	„	1662	
„	——	„	1736	„	1680	
„	——	„	1808	„	1752	

SAIVA INSCRIPTIONS.

No.		S.		A. D.		
No.	XXVIII.	S.	727	A. D.	671	
„	XVI.	„	1265	„	1209	BHIMA.
„	VIII.	„	1342	„	1286	TEJ SINH.
„	X.	„	1342	„	1286	SAMARA SINH.
„	I.	„	1377	„	1321	LUNDHAGARA.
„	IV.	„	1387	„	1331	TEJ SINH.
„	XXIX.	„	1394	„	1338	KAHNARA DEVA.
„	V.	„	1464	„	1408	*The Rawel.*
„	VII.	„	1468	„	1412	
„	XXX.	„	1523	„	1467	
„	——	„	1524	„	1468	
„	IX.	„	1633	„	1577	MAN SINH.
„	XLI.	„	1649	„	1593	SURATAN.
„	XXXIV.	„	1792	„	1736	
„	XXXII.	„	1819	„	1753	HATEH SINH.
„	XXXIX.	„	1860	„	1804	
„	XXXIII.	„	1873	„	1817	
„	XXXI.	„	1875	„	1819	SEO SINH.
„	III.	„	1877	„	1821	——

The circumstances under which the Arbuda mountain first acquired a character for sanctity, are only obscurely alluded to in the inscriptions, with one exception. In the inscription in the temple of VASISHTHA, (No. XXX.) it is narrated, that the *Muni*, after finishing his devotions in the *Himálaya*, obtained the permission of SIVA, to transplant with him a favourite portion of the range to the seat of his own destination. This portion formed *Arbuda* in its present site. Other inscriptions are contented to shew, that the mountain was the scene of VASISHTHA's devotions, and of the miraculous origin of a regal race; the descendants of *Paramára*, who sprang from the sacrificial fire in which the Muni offered his oblations. A Rajput tribe, called *Paramára*, or *Pamar*, does exist in Guzerat, and is the same with the *Puar* or *Powár* tribe, and is of considerable importance in the traditions which *Abulfazl* has preserved.

The greater number of the inscriptions are Jain; but even their general tenor bears testimony to the original appropriation of the mountain to the worship of *Siva* as *Achaléswara*, the Lord of the mountain, or as a *Linga*, with such a denomination. This form of the Hindu religion may have existed as early as the 7th century, of which period one fragment bears indication in the date *Samvat* 727, (A. D. 671, No. XXVIII.) From the abundant reliques of the same system of religious belief that occur upon the mountain, it seems probable that the *Saiva* faith enjoyed considerable popularity through a protracted period upon this spot.

According to the record of one inscription, dated A. D. 1313, (No. XXII.) the *Jain* faith appears to have been engrafted upon the sanctity of the *Arbuda* mountain in the commencement of the eleventh century (*Samvat* 1088, A. D. 1032,) when VIMALA SAH constructed there a temple of *Adináth*, the first of the *Jinas*, or *Jaina* sages. Of this VIMALA SAH, we have no other notice, nor is there any further account elsewhere. About a century and a half from this, the vestiges of the *Jaina* faith are frequent, and in 1245,

(A. D. 1189,) we have the images of *Ara* and *Sánti Náth*, erected by a prince, who appears to be connected with the royal house of Guzerat, YASODHAVALA. This circumstance is conformable to other accounts, and is quite consistent with the conversion of KUMÁRA PÁLA, the sovereign of Guzerat, by HEMA CHANDRA, in S. 1230, as described by the late Lieut. Macmurdo, in the 1st volume of the Bombay Transactions.

The *Jaina* monuments, although thus introduced, did not supplant those originating with the *Saiva* sect, as in A. D. 1209, a new temple of *Kanakhaleswera* was built, and one of *Koteswara* was repaired by *Saiva* priests. (No. XVI.) It is clear, however, that although sanctioned, these acts were not patronised by the persons in authority.

The most flourishing period of the *Jaina* religion on the mountain, immediately followed this, and the sons of ASWARÁJA, the minister of the subordinate or feudatory chief of *Chandrávatí*, VASTUPÁLA and TEJAPÁLA, were munificent benefactors of this spot in the beginning of the 13th century, or about 1231. They built temples of the *Jaina* saints, particularly of *Neminath*, repaired and embellished others with statues of the *Jinas*, or of themselves, and prescribed certain privileges to be attached to the various *Jaina* families who were associated with them in these pious works. It is very remarkable, however, that the documents commemorating and eulogizing their munificence, and the sanctity of the Jaina *Suris*, or teachers, are the compositions, apparently, of Brahmans, and comprehend the benedictory formulæ of the *Saiva* faith, with frequent reference to that divinity and to *Pauranic* legends. They are also found in temples dedicated originally to *Saiva* worship, and in conjunction with emblems peculiar to that modification of Hinduism.

From that time till the end of the century, the *Jaina* religion seems to have possessed the predominating influence; but in A. D. 1286, various grants,

of a *Saiva* character, appear under the patronage of a new ruler, the son of TEJA SINH. Thenceforward, the two religions divided the occupancy of the place for some time: a number of Jaina grants being dated in A. D. 1322, whilst the temple of *Achaleswara* was repaired in 1321, and in 1338, one of *Vasishtha* erected: in the latter, a disposition decidedly hostile to the Jains is manifested. The Jain religion, in fact, was probably falling rather into disfavour, as we have no more grants for a century, whilst those of the *Saiva* persuasion continue till A. D. 1412.

The sway of a prince, named KUMBHA KERNA, seems again to have turned the balance in favour of the worshippers of *Jina*, and from A. D. 1412 to A. D. 1577, we have only one inscription, No. XXX. of a Saiva character, relating to *Vasishtha*, whilst those of the Jaina description, are numerous throughout this interval. They continue frequent, indeed, to the middle of the 17th century, and occur as late as the middle of the 18th (or A. D. 1752). It is not impossible there are Jain monuments even more recent, amongst the many pavilions, the character of which is not explained: of late, however, the ascendancy of the *Saiva* religion seems to have been recovered, and inscriptions of that class date as recently as A. D. 1821, commemorating grants made by SEO SINH, Raja of *Sirohi*.

The political relations of the mountain *Arbuda* will, perhaps, be considered of greater interest. It was evidently, for a long period, a dependancy of the kingdom of Guzerat, and the city of *Aníhilla*, which we learn from *Abulfazl*, was the original name of *Patten*, the ancient capital of that kingdom. Under them, it was immediately subject to the governors and feudatory chiefs of *Chandrávatì*, but, subsequently, was transferred to another family, the rulers of *Meda*, or *Medapáta*: in more recent times, it appears to have fallen into the hands of the Rajas of *Sirohi*.

The inscriptions present us with several different dynasties of some importance: these are the *Chaulukya* family, or sovereign house of Guzerat;

a subordinate branch which may be distinguished, although perhaps not very accurately, as that of Anahilla, and another branch, termed the *Prágváta;* a tribe connected with the Guzerat sovereigns, termed *Paramára;* the rulers of *Meda,* apparently the same as those of *Dhár,* and the house of *Agara,* or *Vachha,* who, at one time, seem to have been the sovereigns of *Sákambhari,* by which, in this place, Chitore most probably is to be understood.

The following are the principal genealogies which may be derived from the inscriptions, the authenticity of which we may afterwards proceed to canvas, as compared with other authorities.

CHAULUKYA.

Royal House of Pattan, Nehrwala, or Guzerat.	Branch of Anahilla.	Pragváta Branch.
1 Múla Raja.		
2 Chámunda, A. D. 1011* 1025.†		
3 Vallabha.		
4 Durlabha, A. D. 1023.*		
5 Bhíma.		
6 Kaladeva.		
7 Siddha Raja, A. D. 1094 to 1145. *		1 Chandapa.
8 Kumára Pala, A. D. 1174. ‡		2 Chandaprasáda.
9 Ajaya Pála.	1 Arna.	3 Soma.
10 Múla.	2 Lavanaprasáda.	4 Aswarája.
11 Bhíma, ...A. D. ....1209.‖ to 1231.‖	3 Víradhavala, A. D. 1231.*	5 Lúniga, ... Malla, ... Teja Pála,..... Vastu Pála, ... From A. D. 1231 * to A. D. 1237 *
		6 Jaitra Sinha.
Sáranga Deva, .. A. D. 1294. ¶		Lávanya Sinha.

* * * Major Tod, Transactions of Royal Asiatic Society, I. 222.

† Colonel Wilford, A. R. IX. 188.

‡ Lieutenant Macmurdo, Transactions Bombay Society, I. 183.

‖ ‖ Inscrip. XVI., and in Ins: II. v. 9.

¶ Ins: XXII. No. 14.

* Ins: XVIII. XIX.

* * Ins: I. XVIII. XIX. XX.

PARAMARA.	*GUHILA.*	*VACHHHA.*
Rulers of *Chandrávati.*	House of Meda.	Sakambhari Chauhans.
Dhúma.	1 Vappaka.	Vachha.
Dhundhuka.	2 Guhila.	
Dhruva, &c.	3 Bhoja.	
	4 Kalábhoja.	
	5 Bhartribkata.	
	6 Samaháyika.	
	7 Khummána.	
1 Rámadeva.	8 Alláta.	
2 Yasodhavala, ... A. D. 1174 * to 1189 †	9 Naraváhana.	
	10 Saktivermá.	
3 Dhárávershа, Prahládana, A. D. 1209 ‡	11 Suchivermá.	1 Sindhuputra.
	12 Naravermá.	2 Lakshmana.
4 Soma.	13 Kìrttívermá.	3 Mánikya.
5 Krishna Deva,... A. D. 1231. *	14 Vairi Sinha.	4 Adhirájá.
	15 Vijaya Sinha.	5 Mahindu.
Vísala Deva, ... A. D. 1294.	16 Ari Sinha.	6 Sindhurájá.
	17 Vikrama Sinha.	7 Kulaverddhana.
Chauhan Princes of Chandrávati.	18 Sámanta Sinha, A. D, 1209. *	8 Prabhurása.
Teja Sinha ... A. D. 1331. ‖	19 Kumára Sinha.	9 Dundana *Chouhán.*
Káhnara Deva,	20 Mathana Sinha.	10 Samara Sinh.
Samanta Sinha A. D. 1338. ‖	21 Padma Sinha.	11 Udaya Sinh.
Ranas of Chandrávati.	22 Jaitra Sinha.	12 Mánava Sinh.
Maukala, ... A. D. 1450.	23 Teja Sinha.	13 Pratápa Sinh.
Kumbhakerna.	24 Samara Sinha, A. D. 1286.	14 Dasaratha.
		15 Lávanyakerna. Lundha, .. A. D. 1321. *

* * Inscr. XVIII.

† Nos. 31 and 33 of Inscr. XXII. in which he is styled of the *Prágvata* race.

‡ As cotemporary with Bhima. Ay. Ak.

‖ ‖ Inscr. XXIX.

* Ins: XVIII. v. 38

† Ins: X.

* Inscr. I.

The *Chaulukya* dynasty is evidently the same as that termed *Solunky*, in the translation of the *Ayin Akberi*, and *Solanki* in the two interesting dissertations upon various points of Rajput history, by Major Tod, in the first

volume of the Transactions of the Royal Asiatic Society. The succession of the Princes, as given in the inscriptions, and by *Abulfazl*, very exactly corresponds, and in general agrees with that of a list quoted and commented on by the late Col. Wilford, (As. R. IX. 178): a few of the instances are confirmed by Major Tod.

Inscriptions	*Ay. Ak.*	Col. Wilford.	Major Tod.
Múla Raja	Mool Raj	Mula	
Chámund	Jamand	Vallabha	Chaond deposed A. D. 1011.
Vallabha	Beyser	Durlabha	
Durlabha	Durleb	Bhíma	Durlabh abdicated A. D. 1021.
Bhíma	Bhim	Visala or	
Kaladeva	Kurrun	Kera Deva	
Siddha Raja	Sudh Raj	Siddha Raja	Siddha Raya from A. D. 1094 to 1145.
Kumára Pála	Kunwar	Kumara Pala	
Ajaya Pála	Ajee Pal	Aja Pala	
Múla	Lakhmool	Luk Mula	
Bhíma		Bhala Bhima Deva A. D. 1209	

The inscriptions present no dates for the earlier princes, but the last, Bhíma, is placed in Samvat 1265 (A. D. 1209), and 1287 (A. D. 1231,) which correspond well enough with Major Tod's dates, allowing an interval of eighty-six years for the last four reigns, from S. 1201, (A. D. 1145,) to S. 1287 (A. D. 1231).

Colonel Wilkes, quoting the authority of the manuscripts of the late Colonel Mackenzie, states, that the *Chaulukya* dynasty was one of very high antiquity. This appears to be more than doubtful. We may infer, from the inscription, that Mula Raja was the first of this family, and, according to *Abulfazl*, he went from Delhi about fifty years before the invasion of Mahmud of *Ghizni*, to seek his fortunes in the west of India. His being the first of the family, is also inferrable from a passage in the *Mahávíra Cheritra*, of the

celebrated teacher and *Yati*, HEMACHANDRA, in which the epithet *Múlarájánvayaja*, born in the race of *Mula*, is ascribed to KUMÁRA PÁLA. Major Tod seems to consider CHAMUNDA as the founder; but, in either case, we may look upon it as satisfactorily established, that the *Chaulukya* dynasty of Guzerat, commenced in the end of the tenth century.

The inscription No. I. in which the list is given, furnishes no record of the transactions of these princes, and we are indebted to *Abulfazl*, to Colonel Wilford, and Major Tod, for almost all we know of them. According to the former, MÚLA RÁJÁ was the grandson of SÁMANT SINH, by his daughter, whom he had given in marriage to SRI DHUNDHUKA CHAULUKYA, a descendant of the Rajas of Delhi. MÚLA RÁJÁ obtained the crown by conspiring against the life of his grandfather.

All the authorities concur in the deposure of CHÁMUNDA, by MAHMUD. The Persian writers state, that he was succeeded by a prince of a different family, which is at variance with the Hindu accounts. Colonel Wilford considers VALLABHA to be their *Debsalim*, who was a member of the former royal family. The inscription leaves it uncertain, what degree of relationship subsisted been CHÁMUNDA and his successor, as the term *Asmát*, from him, may imply either genealogical or chronological descent: the epithet, Lord of the Shore, *(Tatinipati)* is remarkable. According to Colonel Wilford, who follows the Mohammedan writers, CHÁMUNDA was deposed in A. D. 1025, or fourteen years later than the date given by Major Tod.

DURLABHA, according to Major Tod, abdicated the throne, but *Abulfazl* refers this abdication to KUMÁRA PÁLA. In place of the KALADEVA of the inscription, Col. Wilford has a VISALA, or KERNA DEVA, who he considers to be the prince mentioned on the *Lát* of *Firoz Shah*, A. R. VII. but this seems to be quite unfounded. The VISALA DEVA, of the Dehli inscription, is the son of

VELLA, but KALADEVA is the son of BHÍMA. He must have reigned also before A. D. 1100, but the inscription on the *Lât* is dated 1164. It clearly, therefore, has no reference to a Prince of Guzerat. According to Major Tod, SIDDHA RAJA, termed JAYA SINHA, was a warlike and victorious sovereign, who subdued the territory of NARAVERMA, the grandson of BHOJA, and took him prisoner. We shall have occasion to revert to this subject. NARAVERMA, as it appears from inscriptions found at Ujayin, and translated by Mr. Colebrooke, (R. A. S. T. i. 232,) died in S. 1190, (A. D. 1134,) and his defeat and capture, by SIDDHA RAJA, were therefore possible occurrences.

KUMÁRA PÁLA, according to *Abulfazl*, made choice of a private station during his predecessor's reign, on what account does not appear. This prince is remarkable for his conversion to the Jain faith, and patronage of the celebrated teacher and writer, HEMACHANDRA. We learn from a paper in the first volume of the Bombay Transactions, that he reigned at Putten, in S. 1230, or A. D. 1174, which harmonises well enough with the dates derived from other authorities. HEMACHANDRA acknowledges the patronage of KUMÁRA PÁLA, and composed his account of the different *Jinas*, and their principal followers, at his express desire. He makes this prince entitle SIDDHA RAJA, his elder brother, (Asmat Púrvaja Siddha Raja) so that Major Wilford was wrong in supposing him to be the lawful heir, in preference to that monarch.

The period that follows the reign of AJAYAPÁLA, offers some particulars, which it is difficult to reconcile with the accounts given by the Mohammedan writers. The last prince of the dynasty, mentioned in the inscriptions, is BHÍMA, the younger brother of MÚLA, the son of AJAYAPÁLA, who was himself the paramount sovereign in A. D. 1209 and 1231.

According to *Abulfazl*, however, the dynasty terminated with MÚLA, or, as he terms him, LAKHMUL, after a reign of eight years, and a sovereign of

a different family succeeded, named BIRD MOOL, who reigned twelve years; to him succeeded BILDEO, who reigned thirty-four, and he was succeeded by BHÍMA, who reigned forty-two years. Computing his series of years, from the deposition of JAMUND, in A. D. 1025, LAKHMUL must have reigned from A. D. 1186 to 1194, and BHÍMA from A. D. 1240 to 1282. The BHÍMA of his list, can scarcely be that of the inscriptions, therefore, by whom the whole of the interval, during which he states BIRD MOOL and BEILDEO to have reigned, must have been occupied, agreeably to the dates of those records.

Again, we find from other authorities, that, instead of the limited reign assigned by *Abulfazl* to LAKH MUL, there is reason to extend it very considerably, and the LAGAM RAYA of MIRKHOND, whose account is translated by D'HERBELOT, and who is clearly the same with LAKH MUL, is said to have reigned eighty years, until attacked and deposed by MOHAMMED KHILJI, which Colonel WILFORD supposes might have happened about A. D. 1209. It is very doubtful, however, if MOHAMMED KHILJÍ ever invaded *Guzerat*, although MOHAMMED GHORI and KUTTEB AD DIN led their armies against the province at periods which are the source of some further perplexity.

MOHAMMED GHORI is said to have been defeated in A. D. 1178, by BHÍMA DEVA, the King of Guzerat, which carries that prince, therefore, further back than his predecessor, MULA, in *Abulfazl's* chronology. KUTTEB was encountered at various dates between 1193 and 1202, which, according to *Mirkhond*, would fall also in the reign of MÚLA, by the same prince, or BHÍMA DEVA, whose reign, from the joint testimony of the different records, is thus made to extend from 1178 to 1231, or 47 years, including the period assigned by *Abulfazl* to five princes, or all those from JAY SIŃH to the BHÍMA, who succeeded BEIL DEO.

It is not unlikely that BHÍMA, when first opposed to the Mohammedans, was only his brother's general, or he might have been associated in the govern-

ment as *Yuva Raja*, or young king. In 1209 he reigned alone, and it is not impossible that he continued to reign sometime after 1231, so that the joint reigns of himself and his brother may have afforded some foundation for the length of the supposed reign of LAGAM RAYA. In the list of Guzerat princes consulted by COLONEL WILFORD, he found but one prince corresponding to MÚLA, called BALUMULA, who was succeeded by BHALA BHIMA DEO, and this last, he considers to have furnished *Abulfazl* with his BEIL DEO and BHIM. It seems very possible, therefore, that instead of the four princes of the *Ayin Akberi*, we should have but two, MÚLA, named LAKSHMANA, or VÍRA and BHÍMA DEVA. There must, however, have been a second prince of the latter denomination, or his reign must have extended much beyond the limit of the inscriptions, and to a period of very improbable duration, if we are to place any trust in the chronology of *Abulfazl*. It cannot be very far wrong, from the accuracy with which it approximates to the date of a succeeding prince.

We have another prince in the list of apparently paramount sovereigns, in a different inscription, and at an interval, which implies some intermediate prince or princes, SÁRANGA DEVA, in whose reign an edict is promulgated by VÍSALA DEVA, governor of *Chandrávatí* dated S. 1350 (A. D. 1294). There is also an apparent allusion to a person named KERENA, who, with others, was in opposition to the sovereign, but the passage is incorrectly transcribed: and its exact purport cannot be made out. SARANG DEO and KURRAN, are the two last Hindu princes in *Abulfazl's* list, and reigned from A. D. 1292 to 1320. It was in the reign of the latter, that the kingdom fell a prey to Mohammedan invaders.

The *Chaulukya* House appears, in these inscriptions, to have been divided into several collateral branches, and, besides the main line, the sovereigns of Guzerat, we have two subsidiary dynasties. One of these is here distinguished

as the *Anahilla* branch, for want of a better designation, but as one with *Patten*, that city was the capital of the royal branch. The last-named in this family, VÍRADHAVALA, however, is described as a *Mahámandaleswara* in the reign of BHÍMA, and the especial patron of the hereditary ministers, TEJ PÁLA and VASTU PÁLA, who were inhabitants of *Anahilla*. VÍRADHAVALA also bears the title of *Rána*. The ministers are declared to be members of the *Prágváta* race, which is possibly a division of the *Chaulukyas*, the name not having been met with as that of a distinct tribe.

The rulers of *Chandrávatí*, a city at the foot of the western face of the *Arbuda* mountain, about fourteen miles east of *Abu*, appear to be a distinct race, the *Paramára, or Puar Rajputs*, who are, at present, one of the military tribes of *Guzerat*. The inscription No. XVIII. *v.* 32, describes the legendary orgin of this tribe, from the sacrificial fire of VASISHTHA, on the mountain *Arbuda*. According to Major Tod, the founder of this family, was *Arpála*, or *Adipati*, but no mention of him occurs in the inscription. YASODHAVALA, the individual named there, was, in all probability, the first who was associated in the alliance or service of the *Guzerat* prince, KUMÁRA PÁLA, having defeated VALÁLA, the king of *Málava*, in his invasion of the country. His sons, DHÁRÁVERSHA and PRAHLÁDANA, were also military chieftains in the same service, and encountered enemies more formidable than their *Málava* neighbours. According to FERISHTA, KUTTEB, the general of MOHÁMMED GORI, sustained, about 1192, a severe defeat in *Guzerat*, by the prince of *Narwalla* and his allies. In 1196, he revenged his disgrace by a victory over the combined armies of BHIM DEO, with his allies *Walin* and *Daraparis*, in the first of whom we recognise the BHÍMA, and in his allies, the PRAHLÁDAN and DHÁRÁVERSHA of the inscription (XVI.) which is dated A. D. 1209, or thirteen years later. Major Tod was misinformed in stating DHÁRÁVERSHA as the last of the PARAMÁRAS, as his son and grandson are named in inscription XVIII.

The inscription No. X. (v. 42 and 46,) records the successful aid given by two chiefs of another tribe, of the *Guhila Rajputs*, to the *Guzerat* prince, against the Mohammedans. It is possible that the first, JAITRA SINH, was one of the confederacy against KUTTEB, but it is not clear to what aggression SAMARA SINH, the son of TEJA SINH, could have been opposed; as the period at which he flourished, about A. D. 1286, preceded, by eleven years, the nearest invasion on record, that of ALLAUDDIN. The events might have occurred in the reign of BALIN, although we are told his policy was directed to oppose the Moguls, rather than encroach upon his Hindu neighbours.

The *Guhila Rajputs*, called *Gohel* by *Abulfazl*, and *Goil* by Lieutenant MACMURDO, are one of the leading tribes of *Guzerat*: their genealogy is very fully detailed in inscription No. X. and it comprehends a name of great note in the traditions of the Hindus, that of BHOJA, the third of the line. The precise date of the prince's reign is not yet determined upon sufficient data, but we may, perhaps, be allowed to take it at A. D. 1030. From BHOJA to SAMARA SINH, are twenty-one reigns, and the date of the latter, according to the inscription, is A. D. 1286; giving, therefore, 256 years, or something more than twelve years to a reign. An average, no doubt, rather low, but not below the possible proportion on a long line of martial chiefs, and not sufficient, therefore, to invalidate the identity of this BHOJA, with the celebrated monarch of *Dhar*.

A more weighty objection, however, arises to their identification, from the tenour of an inscription found at *Madhukara Gher*, by Major Tod, the substance of which is given by him (T. R. A. S. i. 223) and by which it appears, that the son of BHOJA was named UDAYÁDITYA, and that his son was NARAVERMÁ, who, by an inscription found at *Ujayin*, died in S. 1191, or A. D. 1135. If the *Madhukara* inscription be correctly interpreted, then BHOJA could not have died much earlier than 1070, and we can scarcely suppose that twenty-one reigns occurred in 216 years, or at the rate of little more than ten years to a reign.

Even if this were admitted, the variety of names is not to be reconciled, and the BHOJA of *Dhár*, and of our inscriptions, must be different persons. It is worthy of notice, however, that the *Ujjayin* inscriptions, which name UDAYÁDITYA and his descendants, make no mention of BHOJA, and it seems rather singular, that the *Madhukara* inscription should omit the name of MUNJA, BHOJA's predecessor. It may be observed also, that the *Bhoja Cheritra*, as quoted by Major Tod, calls the sons of BHOJA, DEVA RAJA and VACHHA RAJA (p. 224). In our list, we have a NARAVERMÁ, and the next name, KIRTTIVERMÁ, is of precisely the same import, as the YASOVERMÁ of Major Tod's inscription. Whether they are the same, cannot be averred, and the resemblance of names goes no further than in these two instances out of the five, which occur in the *Ujjayin* grants. (p. 231.)

From the possession of *Arbuda*, by SAMARA SINHA, the last on the *Guhila* roll, the district of *Chandrávatí* had probably been made the reward of his aid to the Guzerat prince. This district, however, whether as an independant principality, or a fief, did not long remain with this family, and *Chandrávatí*, with the mountain *Arbuda*, came under the power of the *Chauhan*, LUNDHA *Deva*, in A. D. 1321: the final subversion of the Guzerat kingdom, by the Mussulmans, no doubt having paved the way for the dismemberment of that monarchy and its dependencies, by every petty aggressor. We may probably extend this line, by adding to it other two princes, as TEJA Sinh and his son KÁHNARA Deva, who was lord of *Chandrávatì*, in Samvat, 1394 (A. D. 1338.)

Beyond this date we cannot trace, with any continuity, the fortunes of the holy mountains. It has, no doubt, since undergone a frequent change of masters, the record of which belongs to modern history, and may, no doubt, be easily traced upon the spot, if it should be thought to merit investigation.

VII.

ON THE

GEOGRAPHY AND POPULATION

OF

ASAM.

By CAPTAIN JOHN BRYAN NEUFVILLE,

Deputy Assistant Quarter Master General.

IN taking a survey of the information lately acquired with regard to the Geography* and Population of *Asam*, it may be necessary to premise, that prior to the occupation of *Rangpur*, the capital of *Asam*, during the late war, all accurate knowledge of these subjects terminated at that point, and that the course of the *Brahmaputra* had been almost invariably laid down by Hydrographers from a northerly direction and origin, where it was supposed to derive its source from the range of mountains which gives birth to the Ganges.

* Subsequently to the date of this Memoir, much additional information has been collected with respect to the Geography of Asam. Several points, however, of much interest remain to be determined, on which account, any notice of them is, for the present, suspended. When the investigation is compleat, some of those members of the Society who are conversant with Geographical enquiry, will, it is be to hoped, communicate the result.—*Note by the Secretary.*

Experience recently acquired dissipates this favourite hypothesis, and it now appears far more probable, (as indeed, has been asserted by the inhabitants of Eastern *Asam*,) that the original rise of the *Brahmaputra*, or *Lohit*, takes place at the same point, whence flows the *Irawadi* to the southward, through the heart of the Burman empire.

The general course of the *Lohit* above *Rangpur*, is in a north-east direction, gradually inclining to the eastward on approaching *Sadiya*, and issuing through the hills from the Reservoir of the *Brahmakund*, situated in about the ninety-sixth degree of Longitude, and twenty-seventh degree north Latitude—beyond it, masses of snowy mountains extend to the eastward, whence, at a considerable distance, the *Lohit* is supposed to draw its first source.

In more tranquil times, the *Brahmakund* was a place of great pilgrimage, and is still held in reverence by the Hindus, as possessing peculiar sanctity.

Having thus adverted to the general course of the stream, I shall proceed in detail, commencing from the mouth of the *Dikho* river, where the map drawn by Ensign (now Lieutenant-Colonel Wood,) terminates.

Quitting the mouth of the *Dikho* river, which flows from the southern hills, past *Ghargaon* and *Rangpur*, the channel of the *Brahmaputra* is found to pursue a northerly direction, inclining to east, for a considerable distance, having on its left bank deep jungle and high trees, which mark the site of former populous villages now desolate, and their inhabitants carried into slavery by the Sinh-phos and other predatory tribes.

The *Disang* also unites at the mouth of the *Dikho*, flowing from the south-east, and passing the *Bor Hath*.

On the right bank is the island, called *Mojauli*, formed by the separation of the *Lohit* into two branches, about twenty miles above *Rangpur*, and re-uniting at *Solal Pat*, near *Maura Mukh*: it was formerly populous and thickly studded with villages, of which there are now scarcely any vestiges. At the head of the *Mojauli*, on the right bank is the district of *Sísí*, belonging to *Asam* proper, which has suffered much from plunder and rapine during the late convulsions.

Ascending the *Lohit*, after a certain space, the mouth of the *Bori Dihing* appears on the left bank, which runs by *Jaypur* and *Digli Ghat* on the route pursued by the Burmese, and furnishes water-carriage thus far for the canoes of the country. The *Bori Dihing* flows from the hills considerably to the eastward and south of the *Brahmakund*, throwing off the *Nowa Dihing* in its course, which latter stream takes a north-west direction, and intersecting the *Sinh-pho* territory, empties itself into the *Lohit*, near *Sadiya*: numerous tributary streams from the southern line of hills of the *Nagpur* tribes, flow into the *Bori Dihing* in its course, which cross the road followed by the Burmese, and materially add to the diffiulty of transit during the rainy season.

Continuing on the left bank, which is every where covered by deep grass and forest jungle, the mouth of the *Dibúrú Nala* presents itself, marking the western boundary of the district inhabited by the tribe called *Morans*, *Mutteks*, or *Mowamarias*, tributary to *Asam*. The limits of this tract are bounded on the south by the *Borí Dihing* River, on the west by a line drawn between that stream and the mouth of the *Dibúrú*, on the north by the *Brahmaputra*, and on the east by a line drawn from the *Borí Dihing* to a point opposite to the *Kundil Nala*, near *Sadiya*. The portions at present inhabited are entirely on the banks of the *Dibúrú*, which takes its rise near the north-east angle, and intersects diagonally the entire tract.

The *Mowamarias*, or *Morans*, are subject to one Chief, called the *Barsenapatí*, who also acknowledges allegiance to his Lord Paramount, the Rajah of *Asam*: he has successfully maintained his independance, and preserved his country from ravage during all the late convulsions, as well from the Burmese, as the *Sinh-phos*, and all the neighbouring predatory tribes.

The *Mowamarias* are Hindus, worshippers exclusively of Vishnu; but they appear very negligent of the proper observances, and religious opinions of their faith, and are scarcely considered by the natives from our Provinces, as within the pale of Hinduism. They are almost as much addicted to plunder, as the wild tribes surrounding them, and were held in equal dread by the Asamese. The present place of residence of the *Barsenapatí*, is *Banga Gora*, on the *Dibúrú*, and is nearly centrical. The former capitals, called *Bara* and *Chota Sakri*, near the head of the river, being too near the *Sinh-pho* border.

Resuming the right bank above the head of the *Mojouli*, and the *Sití* district, the river pursues a tract now quite barren of culture, and covered with trees and jungle, until it approaches the first line of hills, and washes the country inhabited by the tribe of *Míris*, a nearly barbarous race, rudely armed with bows and arrows, and differing altogether in language, appearance, and manners from the inhabitants of *Asam* proper. They have some villages on the bank, of which *Motgaum* is principal, having been recently re-peopled by the *Gaum*, or chief, who resumed his allegiance to the *Asam* government, and claimed protection from the hill *Abors*, his neighbours. The *Míris*, as well as the *Abors*, are very expert in the management of the bow: they make use of a deadly vegetable poison to tip their arrows, which grows in the hills of the *Mishmí* and *Bor Abor* tribes, and is much prized: they employ it also to kill wild animals, whose flesh is not rendered unwholesome by its operation. The country inhabited by the *Míris*, extends from the *Sísí* district to the *Dihong* river, which flowing from the

northern hills, empties itself into the summit near *Siláni Mukh*, (so called from the numerous fragments of rock and stones). The accounts given by all of the course of the *Lohit*, from the *Brahmakund*, and above this point, are so corroborative, and so supported by geographical appearances, that I entertain little doubt as to the general accuracy of our knowledge regarding it, and have ceased to consider that stream, as any longer possessing claims to paramount interest. I therefore pause at the *Dihong*, the very great bulk of which, added to many peculiar circumstances related of its supposed source and passage, unite in rendering it an object of the greatest importance in the pursuit of scientific enquiry, as to it alone can we look for any prospect of the realization of the generally received theory, attributing a northern origin to a branch of the *Brahmaputra*.

The existence of a very large river called the *Sri Lohit*, (or sacred stream) running at the back of the mountainous ranges, appears to be too generally asserted to be altogether void of foundation, but I am totally unable to ascertain the direction of its course, and can only reconcile the contradictory accounts by supposing it to separate into two branches taking opposite channels; one of these flowing from east to west, is said to discharge its waters into the *Dihong*, periodically with the rainy season, and the arguments in favour of this statement, are supported by very strong data. The opening in the mountainous ranges through which the *Dihong* issues, is sufficiently defined to authorize the opinion of its being the channel of a river, and that there is a communication with the plains of the north, has been shewn by fatal experience.

In the reign of RAJESWAR, little more than half a century ago, a sudden and overwhelming flood poured from the *Dihong*, inundating the whole country, and sweeping away, with a resistless torrent, whole villages, and even districts: such is described to have been its violence, that the general features of the country, and the course of the river, were materially altered

by it. This flood continued for about fifteen days, during which time various agricultural and household implements, elephant trappings, and numerous articles belonging to a race, evidently social and civilized, of pastoral and agricultural habits, were washed down in the stream.

This circumstance, which does not seem to admit of any doubt, must establish satisfactorily, the existence of a passage from the north to a stream connected with the *Brahmaputra*, and its communication, either perennial, periodical, or occasional, with a considerable river of the northern plains. All the accounts received by me, concur in calling this river the *Sri Lohit*, and that it takes its original rise from the upper or inaccessible *Brahmakund*, (as recorded in their sacred traditions,) at the same spot with the *Buri Lohit*, or *Brahmaputra*. It must be a stream of great importance, as it is familiar to all the various tribes with whom I have held intercourse. The *Dihong* river, therefore, as being supposed to unite with it, I consider as the point of keenest interest in the extension of geographical knowledge.

Near the confluence of the *Dihong* with the *Lohit*, is also that of the *Dibong*, (a minor stream) which also issues from the northern hills, but considerably to the eastward of the *Dihong*, and the hilly space between is inhabited by the *Abors*, a rude hill race, populous and independant, of whom the more powerful, called *Bor Abors*, occupy the inner, more lofty, and secure ranges. Of the manners and customs of these savage tribes, we have, as yet, but little information, for up to the period of my quitting *Sadiya*, none of them had been inspired with sufficient confidence to visit us. A list of the names of chiefs on the first, or lowest range, as given to me, will be found in the Appendix. (I.)

Above the mouths of the *Dihong* and *Dibong*, and the *Miri* territory, the river passes through the district of *Sadiya*, the capital of which, of

the same name, is situated about six miles inland, on the *Kundil Nala.* This district is also tributary to *Asam*, and properly a part of it, but is now nearly laid waste, and inhabited principally by refugee *Khamptis* and *Maluks*, driven by the *Sinh-phos* from their original seats to the south-east. It is governed by a Khampti Prince, who has assumed the Asamese title of *Sadiya Khawà Gohein*, claiming the same descent from the god *Indra*, with the Rajas of *Asam*, the chiefs of the *Mowamarias*, *Shams*, *&c.*

The *Khamptis* of *Sadiya* and its neighbourhood emigrated towards the plains, now occupied by the *Sinh-phos*, in the reign of RAJESWAR, or *Raja* GAURINÂTH, within the last half century, at which time that part of the territory remained in its original integrity. They obtained permission to establish themselves on the *Theinga*, and settled at *Laffa-bori*, where they remained till the flight of *Raja* GAURINÂTH, during the civil wars, when they took forcible possession of *Sadiya*, ejecting the then *Sadiya Khawa Gohein*, and reducing the Asamese inhabitants to slavery—they have maintained it, uniting with the Burmese interest, during their invasion and occupation. They seem to be a tall, fair, and handsome race, particularly in the higher classes, far superior, in personal appearance, to the tribes surrounding them.

In their religious worship and observances, there is no perceptible difference between them and the Burmese *Shans*, who are all Buddhists. The only idols adored are GAUTAMA, and his sainted disciples, but they seem extremely ignorant of the principles and tenets of their own faith. The *Khamptis* assert, that from the opposite sides of a lofty mountain, called *Doi Sao Pha*, rising from the midst of four others of stupendous altitude, to the eastward of Asam, and separating it from their country, spring the *Sri Lohit*, the *Lohit* of *Asam*, or the *Brahmaputra*, and the *Irawadi*, the last flowing south to *Ava.* About twelve miles to the north-east of

Sadiya is *Sonapur*, formerly a strong frontier post of the Asam Government, beyond which the river ceases to be navigable, except to the canoes of the country. The surface of the *Sadiya* district consists chiefly of rich alluvial soil, admirably adapted to the cultivation of rice and other produce requiring moisture: it furnishes two crops annually, but the inhabitants seldom till a sufficiency of land, to ensure them against scarcity and famine.

Returning to the left bank of the *Lohit*, opposite the district of *Sadiya*, and where that of *Sena Pati* ends, lies the country inhabited by some tribes of *Sinh-phos*, accessible principally by two rivers, the *Now Dehing* and *Theinga*, which issue from the eastern and south-eastern hills, and fall into the *Brahmaputra*, about ten miles above the Parallel of *Sadiya*.

The tract of country on this side of the hills, now occupied by the *Sinh-pho* tribes, was originally part of Asam, and inhabited by the native subjects of that Government. These were dispossessed by the encroachments of their hill neighbours, commencing with a period of about forty years, until the latter eventually established themselves on the fertile low lands which they at present hold. As utter havoc and desolation marked their progress, they formed new settlements, bearing the names of their original seats in the high lands, or, more properly speaking, taking the designation of the chiefs, by which it appears their place of residence is always known, as *Bisa Gaum*, *Daffa Gaum*, &c. which are the patronymics of the chief, and are also used as the names of their principal towns. The *Sinh-phos* are nominally divided into twelve *Gaums*, or clans, and the term "The Twelve Chiefs," is used to express the collected body of the race. Of these, *Bisa Gaum*, *Daffa Gaum*, *Satu Gaum*, and *Lattora*, are considered the most influential, but have no authority, by right, over the others: each is governed by its own chief, called *Ghai Gaum*, and all act separately, in concert, or adversely, as circumstances and inclination may dictate: indeed, they seem to be held together by no bond of

union or fraternity, and rarely to co-operate, except for some temporary purpose of plunder. Of late years they have taken advantage of the weakness of the Asam Government, and have carried their ravages with fire and sword beyond the capital, Rangpur, laying waste the whole country, as far as *Jorháth*, and carrying off the wretched inhabitants into slavery: both banks of the river have been swept by their depredations, and the number of captives stated to have been carried off appears almost incredible. Of these the greater part have been sold to the hill *Sinh-phos*, *Khamtis*, *Sháms*, &c., but many of those retained for domestic and agricultural services in the Asamese lowlands, were liberated by the advance of the British detachments.

In the hills to the eastward of the pass to Ava, (the western hills being inhabited by the Nagas) and the country beyond them, are the original possessions of the *Sinh-phos*, whence, as before stated, they have descended into upper Asam. In endeavouring to trace their manners, customs, and traditions, there is great discrepancy and contradiction between the accounts of the different chiefs, although, in some material points, they agree.

The statement given by the *Bísa Gaum*, the most intelligent of them, appears to be the most consistent, and I therefore follow it, leaving the fabulous portions to be brought up in the Appendix (No. II.) By his account, in which he agrees with the others, the *Sinh-phos* were originally created and established on a plain at the top of the mountain, called *Mujai Singra Bhúm*, situated at a distance of two months journey from *Sadiya*, between the country of the *Bor Khamtis* and the border of China, and washed by a river called *Sri Lohit*, flowing in a southerly direction to the *Irawadi*: during their sojourn there, they were immortal, and held celestial intercourse with the planets and all heavenly intelligences, following the pure worship of one supreme being; but on their descending to the plains, they fell into the common lot of humanity, and having been obliged to embrue their hands in the blood of men

and animals, for subsistence and in self-defence, soon adopted the idolatries and superstitions of the nations around them, since which period twenty-one generations have passed away.

In their migration from east to west (following the account of the *Bísa Gaum*,) they reached [after a certain number of stages (App. III.)] the stream called *Turung Páni*, near old *Bísa Gaum*, or the *Bijanún-yua* of our maps, which takes its rise on the south side of the range, called *Patkoí*, between *Asam* and the *Shám* country, runing to *Hukhung* (old *Bísa*) *Munkhung*, or *Mogaum*, and eventually to the *Irawadi*, where it takes the names of *Samokhtura*. The north side of the *Patkoi* hill is also said to give birth to the *Nowa* and *Bori Dihing*.

The leading chiefs in this expedition are said to have been those of *Bísa*, *Kultung*, *Satao*, and *Nanla*, whose descendants are now widely spread over the country.

They appear to have been independant of the powerful nations around them, and their form of Government to have consisted in a number of separate chiefships, or *Gaums*, of equal rank and authority, yet occasionally possessing comparative weight and influence, from superior ability or resources. The principal division amongst them appears to be into two classes. The *Sinh-phos* proper, and the *Kákús*, the latter being an inferior, though not servile race, and distinguishable only by name. The *Sinh-phos*, as far as I could understand, seem to be divided into four nominal castes, or tribes, called *Thengaí*, *Mayang*, *Lubrang* and *Míríp*.

When in their own country, and before the plunder of Asam furnished them with slaves, they appear to have cultivated their lands, and carried on all other purposes of domestic life, by means of a species of voluntary servitude, entered into by the poorer and more dêstitute individuals of their own people,

who, when reduced to want, were in the habit of selling themselves into bondage, either temporarily, or for life, to their chiefs or more prosperous neighbours. They sometimes resorted to this step, in order to obtain wives of the daughters, and in either case, were incorporated with the family, performing domestic and agricultural service, but under no degradation. *Sinh-phos*, in this state of dependance, were called *Gúm Lao*. In the succession to patrimonial property, the mode of division, as described by them, appears most singular; the eldest and youngest sons dividing every thing between them; the eldest taking the landed estate, or place of settlement, with the title; the latter, the personals; while the intermediate brethren, where any exist, are entirely excluded from all participation, and remain with their families, attached to the chief, as during the life time of the father.

As a striking example of this custom, the *Gaums* of *Bísa* and *Satao*, from whom I derived my information, adduced the case of their common ancestor, a *Satao Gaum*, seven generations back, who at his death, left three sons, from whom the families of the present *Satao Gaum*, *Bísa Gaum*, and *Wakyait Gaum*, are descended. Of these, *Satao Gaum*, the eldest, succeeded to the chiefship and land, while *Wakyait Gaum* removed to another part of the country, taking all the cattle and personal property, and leaving the *Bísa Gaum* to seek his own fortune: the descendants of this last have now acquired, by their own enterprize or ability, an ascendancy both in wealth and influence over the others.

The *Gaum* of *Sátora* is a *Káku*, but has elevated himself by his resources to an equality of estimation with the *Sinh-pho* chiefs, and is considered as amongst the most influential.

The religion of the *Sinh-phos*, appears to be a strange mixture of all the various idolatries and superstitions of the nations, with whom they have inter-

course, and to have no fixed principles common to the whole tribe. The ostensible worship is that of *Gautama*, whose temples and priests are found in all their principal villages, and have evidently, as also by their own account, been borrowed from the *Shâms* and *Khamtis*. They are also in the habit of deifying any *Sinh-phos* whom they may chance to kill in action, during a fray with some other tribe or village, and of sacrificing to them as their penates; and in every case of emergency, such as famine, pestilence, or danger, they make offerings to the *Megh Deota*, god of the elements, of clouds and stones, (called also *Ningschis*) sacrificing buffaloes, hogs, and cocks. The skulls of buffaloes so offered up are, afterwards, hung up in their houses, in memorial of their piety.

Polygamy, without restriction, is followed by the *Sinh-phos*, and they make no distinction between the children born to them of Asamese or foreign mothers, and those of the pure *Sinh-phos*. They reject, with horror, the idea of infanticide, under any shape or pretext.

The custom observed in their funerals varies according to the quality of the deceased, and the manner of his death. Those of the lower classes being buried almost immediately, while the chiefs are generally kept in state for two or more years, the body being removed to some distance during the progress of decomposition, after which it is placed in a coffin, and again restored to the house, where it remains surrounded by the insignia of rank used during life.* The body of the *Gaum* of *Gakhind*, was found by us in this state, on taking possession of the stockade in June last, and had lain there more than two years.

---

* In the Narrative of Captain Cook's first Voyage to Otaheite will be found a remarkable coincidence between the Funeral ceremonies of the Islanders, and those now described of the Sinhphos.

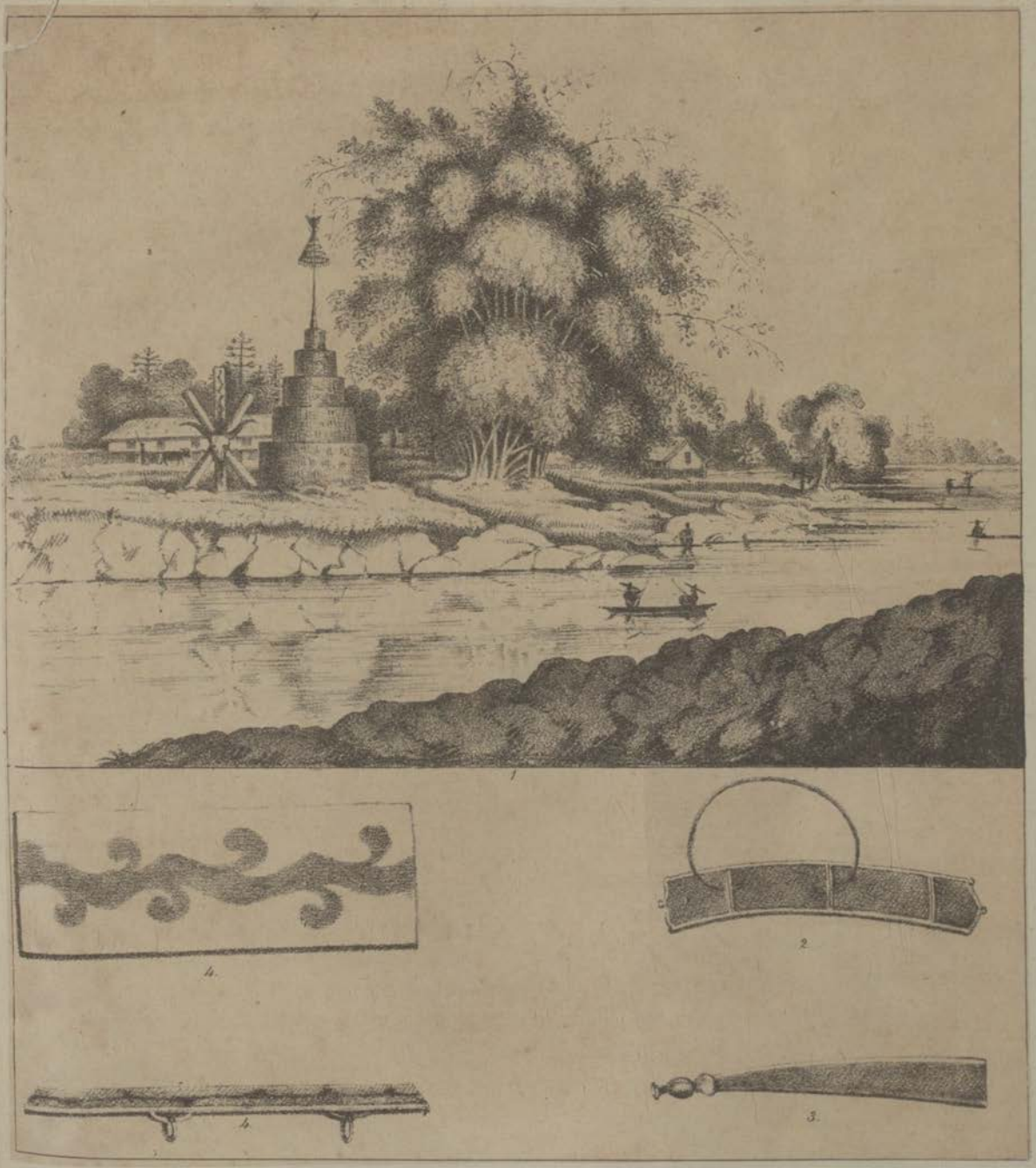


Fig 1 Monument of a Sinhalese Chief
" 3 The Dhau

Fig 2 Sheath of the Dhau
" 4 Shield

Asiatic Lith.y Comp.y Press

The reason assigned by them for this custom is, to avoid the danger of drawing down on them feuds with the more remote branches of the family, spread in different directions, who would consider it a deadly insult, were the corpse to be interred without due intimation being given, and they thus delay performing the final rites until replies shall have been received from every member entitled to that compliment. At the proper time, the corpse is interred, and a monument of earth, confined by bamboo matting, of a peculiar form, erected over it.

If the deceased met his fate by any violent means, they also sacrifice a buffaloe, the head of which they fasten as a memorial in the centre of a large cross of wood of the Saint Andrew's form—but, if on the contrary, the case is one of natural death, they omit this ceremony, saying, that the gods have voluntarily taken him to themselves.

The native arms of the *Sinh-phos* are the *Dhao*, a short square-ended sword, an ablong wooden shield, the spear and bow, but they are partial to musquets of which they have a few, but are unable to preserve in an efficient state. The soil of the Asamese lowlands, occupied by the *Sinh-phos*, is extremely fertile, consisting almost entirely of a surface of rich alluvial earth, on a gravelly basis. It yields two crops annually, and is adapted in an admirable degree to rice cultivation, being well watered by numerous streams. The sugar-cane, indian-corn, &c. &c. would also thrive. The depopulation of the district, and the predatory habits of its present occupants, however, have materially diminished cultivation, and the greater part of the country is now overrun with the rankest jungle—nor is this evil likely to be remedied under a considerable lapse of time, the assumption of their Asamese slaves having reduced the *Sinh-phos* to the necessity of their own exertions, either in the raising or purchase of grain. To the former, though attended with little comparative labor from the natural fertility of the soil, the present

generation seem very averse, never personally engaging in either pastoral or agricultural pursuits, which were conducted by the slaves, who bore a proportion to their masters, of at least fifty to one. The *Sinh-pho* chiefs seem, at the same time, fully sensible of the value of the possessions they have acquired on the fertile plains over their original seats in the hills, and I have no doubt, but that seeing the necessity of submitting, they will settle into order and tranquillity, and that, by a gradual amelioration in their habits and character, their descendants may become peaceable and valuable subjects.

The post of *Sadiya* is nearly encircled, at a distance of from thirty to fifty miles, by lines of mountains, behind which are more lofty ranges covered with eternal snow—from which the *Dihong* and *Dibong* rivers flow from the north, the *Lohit* east, and the *Theinga* and *Now Dihing*, more to the southward, where the hills decrease in height, and present the pass to *Ava*, of which I shall speak hereafter.

The portion of hills of the lower ranges, between the heads of the *Dihong* and *Dibong*, I have already described as the territory of the *Abors*: more to the eastward of them, on the line of hills including the opening of the *Brahmakund*, is the district of *Mishmis*, another numerous hill tribe, differing only in name from the others. (Appendix No. IV.)

Beyond this mountainous region extends the grand field of enquiry and interest, if any credit be due to the opinion universally prevalent here respecting the nations inhabiting those tracts. The country to the eastward of *Bhot*, and the northward of *Sadiya*, extending on the plain beyond the mountains, is said to be possessed by a powerful nation called *Kolitas*, or *Kultas*, who are described as having attained a high degree of advancement and civilization, equal to any of the nations of the East. The power, dominion, and resources of the *Kulta Raja* are stated to exceed by far those of

Asam, under its most flourishing circumstances, and in former times, a communication appears to have been kept up between the states, now long discontinued.

To this nation are attributed the implements of husbandry and domestic life, washed down by the flood of the *Dihong* before mentioned. Of their peculiar habits and religion, nothing is known, though they are considered to be Hindus, a circumstance which, from their locality, I think most unlikely, and in all probability arising merely from some fancied analogy of sound, the word *Kolita* being used in Assamese to signify the *Khaet* caste. There is said to be an entrance to this country from upper *Asam*, by a natural tunnel under the mountains; but such is obviously fabulous, at least to the assumed extent. All accounts agree in stating, that a colony of Asamese, under two sons of a *Bara Gohein*, about eight generations back, took refuge in the country of the *Kolitas*, on the banks of the *Srí Lohit*, whence, till within about two hundred years, they, at intervals, maintained a correspondence with the parent state. They were hospitably received by the *Kulta Raja*, who assigned lands to them for a settlement, and they had naturalized and intermarried with the inhabitants. Since that period, however, no trace either of them, or of the *Kultas*, had been found until the flood of the *Dihong* exhibited marks of their existence, or of that of a nation resembling them in an acquaintance with the useful arts.

The plains to the eastward of the *Kulta* country, beyond the *Mishmís*, is well known as the country of the *Lama*, or the *Yam Sinh Raja*, a nation also independant, and said to be frequently engaged in hostility with *Kultas*. The inhabitants are described as a warlike equestrian race, clothed something after the European manner, in trowsers and quilted jackets, and celebrated for their breed of horses. There is a pass to the *Lama* country, through the *Mishmí* hills, a little to the northward of the *Brahmakund*, a jour-

ney of twenty days, which was described by a man, who accomplished seventeen: it is practicable only to a mountaineer, and appears to present almost insuperable difficulties. He states, that on two occasions, the traveller is obliged to swing himself across precipices by the hands and feet, on a rope of cane stretched from rock to rock. (Appendix No. V.)

To the southward of that tract, and eastward of the *Brahmakund*, lies the country inhabited by the *Bor Khamtis*, from whom the *Khamtis* of *Sadiya* are sprung. They are Buddhists, of the same worship as the Burmese, Shams, &c., and claim divine origin. Through their country, they state, the *Irawadi* flows towards *Ava*, taking its rise from the hills, dividing them from *Asam* and the *Mishmis*. I have been furnished with a route from *Sadiya* by the *Theinga*. (Appendix No. VI.)

The principal difficulty which I have experienced in tracing the route from *Rangpur* into *Ava*, from various sources of information, has arisen less from any actual differences of statement than from the discordant dialects and mode of pronunciation of the people. Thus, although, the *Asamese*, the *Khamtis*, *Sinh-phos*, and *Burmese*, from whom I made enquiries, all seem to agree as to the general distance and direction, yet each gave a different route, and seemed to have no acquaintance with those of the others. Two rallying points, however, became established, namely, *Namrup*, or *Namhog*, second of the map, on this side of the hills, and old *Bisa*, or *Bijanun Yua*, on the other.

The first correction requisite in the Burmese route, laid down in the map, is at the commencement, quitting *Rangpur*, whence the road should take a north-easterly direction, until it reaches the entrance of the pass near *Bisa Gong*, at the junction of the *Bori* and *Nowa Dihing* rivers. This road, after crossing the *Disang*, near *Bor Hath*, and the *Bori Dihing* at *Jypur*,

skirts the northern base of the Naga hills, and follows the course of the *Bori Dihing*. The names of many stages in the map being clearly traceable. Thus, *Borhaps Chowka*, for the Asamese *Bor Háth Chokey ; Tapan*, the *Tipang Nala*, *Tuongria* and *Namhog*, for *Kuonkreea Namroop*, *Phake Yua* for *Wakyet*, and *Namhog* second, for the valley and post of *Námrup*, in the entrance to the passes. This should more properly be placed about the twenty-seventh degree of north latitude, and 95° 40′ east longitude. *Tapha Kamyua*, I conclude to be old *Daffa Gaum*, which is situated in that direction. *Nun Nun* is common to both. *Poa-puo* is the *Patkoi* hill, near which the original boundary of *Asam* and the *Shám* country was fixed. *Thíkitaon* (a high hill) is called, by the Khamtis, *Takka*, and the *Thekkee Nala*, *Tashyait*. *Beejanoonyooa*, or *Húkhúng*, of the Burmese, is old *Bisa Gaum*, the original seat and possession of the *Sinh-phos* of that tribe and name, where some of them still remain, and preserve their allegiance to the present chief, whose influence extends through the entire intermediate space in the passes. The distance from *Námrup* to old *Bísa*, notwithstanding the difficulties of transit, accomplished by all in ten days, by marches described as from day-break till noon. It has been regularly traversed for a series of years, and is universally asserted to present no difficulties of any formidable nature: indeed, the greater part is described as being excellent, winding round the high hills, and, except in one or two instances, with no very great angle of acclivity. Water is in abundance throughout, except at two places, the fourth halt from *Námrup*, and at the hill of *Thíkitaon*, where it is scarce, but not altogether deficient. Further particulars of this route, from different authorities, will be found in the Appendix No. VII.

APPENDIX.

No. I. Page 336.

Villages of the Abor Chiefs, on the lower range from the West to East.

1. Taní Gaom, nearly north of Silan Mukh, between the Bingoomade and Salang Hills.
2. Tasí Tarín Gaom, between the Salang and Dokhang Hill.
3. Takbang Gaom, on the Alluremah Hill.
4. Takrúm Gaom, on the Bohmadí Hill.
5. Bassínpong Gaom.
6. Tabút Gaom.
7. Lútung Gaom.
8. Tibang Gaom.
9. Lallí Gaom.
10. Tangúpísang Gaom.
11. Mía Rekhía Gaom.
12. Tengí Pah Gaom.
13. Kangírn Gaom.
14. Tepokh Gaom.

No. II. Page 339.

By the *Bísa Gam*, or Chief of the *Singh-pho* Clan of Bísa.

In the beginning, the Great Gosein, (the Supreme Being,) created man, and regarded him with especial kindness and favour. He gave him the whole earth to dwell in and enjoy, but forbade him bathing or washing in the river called *Rámsíta*, under a threatened penalty of being devoured by the *Rákhas* (Demon,) and totally destroyed as the forfeit of his disobedience. That if, on the contrary. he refrained, Rákhas should have no power over him, and he should inherit the earth eternally.

Mankind, however, soon disobeyed the injunction, and the whole race was devoured by *Rákhas*, with the exception of a man called *Stri Jia*, and his Wife *Phaksat*.

These were seated under a tree, when the Gosein caused a Parrot, perched on a bough, to speak, and give them warning to avoid the North, and fly to the Southward, by which they would escape from *Rákhas's* hands. The man *Stri Jia* obeyed, but *Phaksat* took the other road, and fell into the clutches of *Rákhas*. When *Stri Jia* saw *Phaksat* in the power of the Demon, he was divided from them by the river *Ram Sita*, the forbidden stream, and forgetting, or disregarding the prohibition, he immediately crossed it to her rescue, and was also taken by *Rákhas*, who prepared to devour them. In the act, however, of lifting them to his mouth, a flame issued from all parts of his body, and consumed him on the spot, since which time no *Rákhasas* have been seen on the earth, in a palpable shape.

The great Gosein having then fully instructed *Stri Jia* and *Phaksat* in all useful knowledge, placed them on the *Mújai Sangra-bhúm* hill, and from them, the present race of men are descended.

By the *Satao Gam*, or Chief of the Clan *Satao* of *Sinh-phos*.

The *Sinh-phos* came originally from a place situated two months' journey from *Satao Gaom*, and peopled the earth.

The race of man having killed and roasted buffaloes and pigs, which they devoured, without offering up the prescribed portions in sacrifice to the gods, the Supreme Being, in his anger, sent an universal deluge, which covered the earth, and destroyed the whole race of man, with the exception of two men called *Kung-litang* and *Kuliyang*, and their Wives, whom he warned to take refuge on the top of the *Singra Bhúm Hill*, which remained above the waters: from them the present race are descended.

A Brother and Sister belonging to a race superior to man were also saved. The Supreme Being directed them to conceal themselves under a conical mound of earth, taking with them two cocks, and nine spikes of bamboo, the latter they were to stick through the sides of the mound, and pull them out one by one daily. They did so for eight days, but the cocks took no notice. On drawing out the ninth, the light appeared through, and the cocks crew, by which they knew that the waters had subsided. They then went out, and as they were in search of fire they encountered the old woman belonging to the Demon *Rákhas*, who endeavoured to seize them: they, however, effected their escape to the ninth heaven, where they were deified, and are sacrificed to by the *Sinh-phos*, with cocks and pigs,

The name of the brother is *Kai-jan*, and the sister *Giung*.

By the *Sadiya Khawa Gohein*, the Khamti Prince of Sadiya.

The race of men having fallen into every kind of iniquity, the Supreme Being, "called by us *Soarí Mittia*, but worshipped by all nations under different names"* determined on destroying it, and creating it anew. With this view, he gave warning in a vision to four holy *Goheins*, directing them to take shelter in the heaven, *Meru* (called by the Khamtis *Noi Sao Pha,)* and then caused seven suns to appear, which burnt up the whole earth, and destroyed every thing on it. After which, there came violent rains which washed away all the cinders and ashes, and refreshed and re-fertilized the earth.

The four *Goheins* then descended, and re-peopled it with a new race.

No. III. Page 340.

Migrating from East to West, the *Sinh-phos* first established themselves on the plain of *Kundúyúng*, on a branch of the *Srí Lohit.*

Thence to the hills, called *Nangbrang-book*, which are situated South-east from *Húkhúng* (or Bíja-nún-yúa, of the map) East of *Bhanmo*, and four or five days' journey from the Chinese border.

Thence to the *Kúltobúng* Hill.

Thence to *Písa-Paní*, Eastward of *Húkhúng.*

Thence to *Múning Páni*, where they had an action with the Burmese and Shams, and were victorious.

Thence to *Túkúng Páni* and old *Bísa*, or *Húkhúng* (Bíja-nún-yúa.)

No. IV. Page 344.

The Villages of the *Míshmís*, from West to East.

1. *Padú Míshmí*, near the *Dibong* N.
2. *Gurai Míshmí.*
3. *Tamagar.*
4. *Digarú Míshmí*, North of the *Brahmakund:* thence proceeding Easterly, within the Hilly ranges, are,

---

* Literal interpretation of his words.

1. *Mísa Gaom.*

2. *Kursang Myyung,* a large populous place: to the district of the *Bor Mishmís,* or more powerful, and thence to the confluence of a river called *Mamní,* with the *Samkú,* which runs south, through the *Khamti* country, to Ava, on the banks of which are the *Mishmí* villages of

1. *Námnu Gaom.*
2. *Darku Gaom.*
3. *Kundon Gaom.*
4. *Bísan Gaom.*
5. *Bangu Gaom.*
6. *Sikyuet Gaom.*
7. *Ninkhepoh Gaom.*
8. *Kúsoul Gaom.*
9. *Buding Gaom.*

No. V. Page 346.

Route through the *Mishmí* hills to the country of the Lama.

Quitting the *Brahmakund,* cross a cataract of the *Lohit,* by a rope of cane suspended across the precipice, to *Philsa Gaom.*

2. Cross the *Tidang,* also by a rope bridge, to *Philsa Gaom.*
3. *Nittingbang Gaom Mishmí.*
4. *Sanga Gaom.*
5. *Tasi Tibang Gaom.*
6. *Leba Gaom.*
7. *Mídu Arwa:* occupying seventeen days: thence three to the Lama city and fort on this side of the *Sri Lohit.*

No. VI. Page 346.

1. From *Sadiya* to the mouth of the *Theinga,* and cross the *Brahmaputra.*
2. On the left bank of the *Theinga* to *Satao Gaom.*
3. To *Simum Gaom.*
4. To *Satora Gaom.*
5. To *Laffa Bari.*

6. Cross the *Theinga* and *Khope* rivers.

Hills.

7. Pass between the *Lashang* and *Chiklai* hills, and cross the *Khope Nala*, to the *Phukkan Nala.*

8. Pass the village of *Didamria Beter*, and cross the *Tumut Nala* to the *Tangut Nala*, (all these Nalas run into the *Now Dihing* in the hills.)

9. Cross the *Tappan* to the *Tamgut.*

10. Pass the *Namshung* hill, and cross the *Mukkotaí Nala* to *Kamku Gaom.*

11. Cross the *Daffa Páni*, pass the village of *Bujan*, and cross the Nalahs of *Juki Páni*, *Jan Páni*, *Khope Panee*, *Lua Páni*, *Namaug Páni*, and the *Dihing*, to *Phakhung Gaom* and *Nimna Gaom.*

12. To *Námshí Páni.*

13. To *Suoppang.*

14. To the *Bor Malúks.*

15. To the *Ishang* hill, thence three days to the *Bor Khamtis* country; the route, during the last stages, being very winding and between lofty hills.

No. VII. Page 347.

From *Námvup* to

1. *Khaeka.*
2. *Nampaí.*
3. *Nun Nun.*
4. *Sakyep.*
5. *Patkoí* (*Poa Puo.*)
6. *Khoí Chu.*
7. *Kathang.*
8. *Kuah.*
9. *Takkah* (*Thíkítaon*, a high hill.)
10. *Hataḳ.*
11. *Tashyíet* (*Thekkí.*)
12. *Húkhúng*, or old *Bisa Gaum*, (Bijanoon yooa,) where the hills end, and the route passes through a fine, populous, cultivated country: crossing the *Nampeo Nala*, the *Tunkoh Nala*, (Thaonka of the map), and descending the small hill of *Chambuo* (Mount Samu,) to *Khungloh*, cross the *Namkung Ngala*, (Nampua,): in all eight days from *Bisa* or *Bijanun*, to *Mungkúng* or *Mogaum*, from whence are both open road and water transit to *Amerapura.*

VIII.

HISTORICAL AND STATISTICAL SKETCH OF ARACAN.

By CHARLES PATON, Esq.
Sub-Commissioner in Aracan.

THE following particulars relating to the newly acquired province of Aracan, are the result of a tour made through its several subdivisions, and such communication, with the people of the country, as an imperfect command of the language would permit. I have, however, in all cases, endeavoured scrupulously to satisfy myself of the correctness of the information, by personal inspection, and by the fullest corroborative evidence that was procurable.

The ancient history of Aracan, has been chiefly extracted from Magh manuscripts, in the possession of the late Commissioner, Mr. Robertson. That of more recent periods has been gathered also from written records, but especially from the oral communications of individuals, who were implicated in the transactions, or who witnessed their occurrence.

The topography of the country has been derived from personal observation, and the communications of Officers employed in the Quarter-Master's or Survey Departments, and the population from a census, taken by Mr. Robertson and myself. My own experience, and frequent intercourse with the most intelligent natives, have enabled me to offer a description of the productions of the country, and the character of the people.

The province of Aracan and its dependencies, Ramree, Cheduba, and Sandaway, lie between eighteen and twenty-one degrees of north latitude, and may be averaged at about sixty miles in breadth; bounded on the east and south by the *Yúmadang* mountains, on the west by the Bay of Bengal, and on the north, by the *Naf*, and the mountains of *Wyli*, at the source of the *Mrosa*, covering an extent of about eleven thousand square miles, of which there are not, at present, more than four hundred in a state of cultivation. The greater part of the country, from the bottom of the mountains, drawn to the sea is a *Sunderban*, and the only possible way of communicating with the different villages, is by water.

The Province of Aracan, exclusive of the capital, includes fifty-five village divisions, or districts: each district, or division, containing, according to its size, from two to sixty *paras*, or small villages: each division is placed under the control of a Sirdar, who is held responsible for the good conduct of the *paradas* of his division, who are, generally, appointed by the suffrage of the villages. The town of Aracan was divided, by the Burmese, into eight wards, according with the number of outlets from the fortifications, each ward had its own Police, but all were placed under the *Meosugrî* and *Acherang*, of the city, who received the daily reports: if any complaint was preferred, not cognizable by them, it was referred to the Judicial Court, consisting of the *Akwenwon*, (Collector of land revenue) *Akowon*, (Collector of Port Customs) two *Chíkaydos*, law officers, and two *Nakhandos*, (royal

reporters,): if the case could not be settled by them, an appeal was made to the Raja, whose decision was final in all cases, not affecting the officers of the state or *Kheuks* of village divisions, who had the privilege of appealing to the *Shaway Whlotdo*, or Court of the King in Council. In capital offences, the friends of the criminal, if able to pay a handsome sum of money, rarely failed to effect the release of the culprit, and often, even, at the place of execution. In many cases, plaintiff and defendant were both made to pay fees and costs, of which the officers of the police had their share, and in consequence the utmost vigilance and efficiency were kept up, rendering it almost impossible for crime to be committed without the knowledge of the civil officers of the state.

The province of Ramree including Amherst Island, is divided into twenty-five village divisions. The Island of Cheduba has always been considered as one district, and contains ten *paras*. The provinces of Ramree, Sandaway, and Cheduba, had each a Deputy Governor, but all were subordinate to the Raja of Aracan, whose situation was the best in the gift of the King of Ava, and always bestowed upon some relation, or as a reward for eminent service rendered to the state by the individual invested with that high honor, who was only required to remit a portion of the revenue to Ava for the support of the white elephant, never exceeding one hundred and twenty *biswas* of silver, equal to about sicca rupees eighteen thousand, six hundred and sixty-three: the remainder became his sole perquisite.

The Governor and Deputy Governors were, generally, relieved every third or fourth year. When their successors arrived, the *Kheuks*, or head men of village divisions, were summoned to the seat of Government, when a heavy fee was exacted for confirming them in all their former rights and privileges.

According to the Chronology of the *Mughs*, the present year of our Lord 1826, corresponds with 1188 of their era, which was established in honor

of GOADMA *(Gautama)* who introduced the worship of *Buddha* into these regions, during the reign of CHANDA SOREA GOTA,* and built the famous temple of *Mahamuryicha.* When the religion of *Buddha* had been universally adopted, GOADMA told the King, that he intended visiting other nations of the earth, for the purpose of propagating the true religion, and solicited his permission to depart, which was granted, on his allowing the King to take a caste of his figure in mixed metals; all the cunning artificers in the kingdom having been convened, the work was commenced on a Wednesday morning, and on the following Friday, the caste was complete, when GOADMA disappeared, and the image was set up in his stead. The image is stated to be composed of equal parts, gold, silver, copper, brass, lead, tin, iron, steel and tutenague, and of the following dimensions:

Pedestal, of the same metals as the image, four cubits broad.

Figure, in a sitting posture, eight cubits high.

CHANDA SOREA GOTA, the first Raja on record, after a long and happy reign, died in the sixty-third year of the Mugh era.

His successors were SOREA KADOO, who died in the Mugh era	117
MAHA JYNG, ...	154
SOREA CHANDA, 1st	226
MOILA TYN CHANDA, ...	268
BULEA CHANDA, ...	288
KALA CHANDA, ...	317
THALA CHANDA, 1st	346
SOREA CHANDA, 2d	368
SIKHI RAJA, ...	384

* Possibly for *Surya Gotra*, the Solar dynasty, or the whole may imply the Kings of the Solar and Lunar races, or the periods during which those dynasties were in existence, rather than any particular individual. It is to be observed, however, that in either case, the Mugh Chronology will not correspond with that of the Puranas.—H. H. W.

He was succeeded by THALA CHANDA, 2d, who being a great favorite of the gods, they sent him an enchanted spear, *Dhao*, and magic ring, from the invisible world. In the year 387, he went on an expedition against China, leaving the magic ring with his wife, as a safeguard to her virtue, and charm against the influence of evil eyes, with this injunction, that in the event of his not returning, she should raise that person to the throne, whose forefinger the ring would fit, knowing it would accommodate itself only to him, who was blessed with the favor of the gods, and that he should thereby not only secure a good husband for the queen, but a wise ruler for the people. The Raja having effected the object of his expedition, was accidentally drowned on his way back: the mournful intelligence was conveyed to the Queen, by the minister, who tried every artifice to ingratiate himself into the Queen's favor, with the hope of being raised to the sovereignty: the Queen told him of the late King's injunction, relative to the ring, and stated that he whose forefinger the ring fitted, should be raised to the throne, whether a prince, or a peasant. She accordingly presented the ring to him in full durbar, and he made every effort to put it on, but in vain: it was then tried by the nobles, who all suffered a similar mortification: at length, the story of the ring having spread far and wide, two brothers, by name AMRA TE and AMRA KO, of the *Jhúm* caste, inhabitants of the *Kaladyne* hills, came to try their fortune, and both found the ring to fit. The Queen made choice of AMRA TE, and raised him to the throne, who shortly afterwards becoming jealous of his brother, slew him; upon which BAY BAY WÓN, AMRA KO's son fled to the mountain of *Phú* Bhong Tong*, between *Aracan* and *Ava*. About this period, SÓ BHÓNG PHÓ, King of *Ava*, being irritated on hearing that the Queen of *Aracan* had raised a *Jhúm* to the throne, resolved to make war upon AMRA TE. On his way to *Aracan*, he fell in with BAY BAY WÓN, who

---

* Yoomadong.

volunteered his aid against his uncle : when they arrived at the village of *Parendyng*, in *Aracan*, BAY BAY WÚN remained to fast and pray for three days, and entreated the gods, that if it was decreed he should become the Raja of *Aracan*, and be permitted to revenge his father's death, they would send him three armed boats from the invisible world : on the third day his prayers were attended to, and the war boats appeared ; but he was instructed, first to attack the King of *Ava*, and then march against his uncle. Having worsted the King of *Ava*, who retired to his own kingdom, he advanced towards the capital. AMRA TE fell sick and died in 392, after a reign of only five years. BAY BAY WÚN held the reins of government undisturbed, till the year 405, when ANWARO TUNGZA, King of *Ava*, to revenge the defeat of SÚ BHÚNG PHU, invaded *Aracan* with a large army, and having defeated BAY BAY WÚN, in a pitched battle, compelled him to retire to *Phosani Kang*, where he recruited his forces, and renewed the contest ; and, after various engagements, succeeded in recovering the western half of his kingdom : the Burmese holding the eastern. During this divided rule, there appear to have been continual disputes, which lasted till the year 423, when KAMANG TADONG (the son of King THÁLA CHANDA, who was drowned in returning from *China*), came from the hills of *Wylí*, near *Gúrjenia*, where he had been long secreted, with an army of *Jhúms*, and attacked, defeated, and killed the Burmese Raja : about this time BAY BAY WÚN died, and NAMONG TADONG became Raja, and held his Court in the city of *Chambolao* till the year 438, when he died, upon which, the Minister raised a descendant of the ancient Rajas, by name KADU SAN, to the throne, and he ruled till the year 443 : his immèdiate successors were as follows :

CHANDA SAN, brother of the late Raja, who reigned till the year	449
MANIK RANGFRÚ, son of CHANDA SAN	459

He was succeeded by his son MAHA SÚRÍN, who reigned till the year 462, when his brother SÚRÍN obtained the sovereignty, and ruled till 464 :

he was succeeded by his son PÓSAKÍ, who held the reins of government till the year 468, when a person named NANIÓK FRÚGÍRÍ became Raja, and ruled till the year 470, when his minister CHANGSABAU raised a rebellion in the kingdom, and having put the Raja to death, assumed the reins of government: he held them only for one year, having been deposed by his own minister, who placed a son of NANIK FRÚGÍRÍ, by name MANIK KYN LAD, upon the throne, who ruled till the year 476, and was succeeded by MANIK SAN, 1st, who ruled till the year 479: his successor was MANIK KALA, who governed till the year 481, when MANIK PHALONG, 1st, ascended the throne, who was deposed and put to death in 485, by his own minister SAN KYANG, who held the government till the year 487. About this period two of MANIK PHALONG'S sons fled and took refuge with the King of *Ava*: their names were MANIK SAN, 2d, and MANIK ZADÍ: on the death of SAN KYANG, they held the government till the year 492, when LEYYA SAN, grand son of MANIK PHALONG, 1st, assisted by an army from the King of *Ava*, invaded *Aracan*, defeated and killed MANIK ZADÍ, and possessing himself of the reins of government, ruled till the year 498: his descendants and successors governed as follows:—

LEYYA SAN, till the year	500
MAHA RAJGÍRÍ, ...	502
LEYYA WYNGÍRÍ, 1st, ...	510
LEYRA WANGTÍ, ...	520

KOWALEA next ascended the throne, and reigned till the year 530: this *Raja* built the temple of *Mahatí*, and set up in it the large and famous idol of that name: he appears to have ruled over a part of China, the whole of *Ava*, *Siam*, and *Bengal*, and to have been possessed of five white elephants. On his death, his son DASSA became king, and held possession of all his father's dominions till the year 542, when he died: this prince is stated to have been lord of sixty white elephants: his successors were as follow:—

ANGANG, who ruled till the year 544
MANIK FATEKJA, ... 549
MYNG JÁKAR, ... 551
KYNGTHA RÚBÚ, ... 553

During the reigns of these Princes, China, Ava, and Siam, appear to have been wrested from the Government of Aracan. CHÁLANG BISSÚ, the minister, taking advantage of the imbecility of KYNGTHA RÚBÚ, put him to death, and usurped the Government; but the people not being pleased with this wicked act, openly rebelled, and having killed CHÁLANG BISSÚ, raised BYÚ SAN, a son of KYNG THA RÚBÚ, to the throne, who re-conquered all the countries lost in the four former reigns. This Prince died in 564, and the following were his immediate successors :—

NARÁBÁN MANIK, who ruled till 566
TABU KHYNG, ... 571
NAKU KUN, ... 574
NACHAO, ... 579
NACHAWAI SAN, ... 580
MANIK KONAKGIRÍ, ... 581
MANIK KUNKÍ, ... 582
KHYNFA LAUNG-GIRI, ... 588
KHYNFA LOUNG-NÍ, ... 584

This Raja having been deposed and killed by his minister, was succeeded by his son LEYYA WYNGÍRÍ, who ruled till the year 589; his successor was SANA PHANFRÚ, who governed till the year 600. This Raja's first son, NANAJA, held the sovereignty for the first six months, and his second son, NÍTA LAUNG, for the last six months, of the year 601, when a decendant of the old Raja's, by name ALOWA NASRÚ, son of NANIK KUNKÍ, obtained the government, and reigned till the year 607. This Prince's rule extended as far

as the city of *Murshedabad*, which was in his possession. His successors were RAJA LAKRI, who ruled till 610, and CHOWA LAKRI, 615; and another son of ALOWA NASRÓ, whose name is not preserved, held the reins of government till 623: he was succeeded by JÓMÍ SÍRÍ, who reigned till the year 630, when NYNKAGÍRÍ ascended the throne, and ruled till 633. This Raja's government proving tyrannical and oppressive to the people, they rebelled and put him to death, but raised his son MANIK PHALONG, the second, to the throne, and he held the government till the year 637, when he was deposed and slain by his minister CHEMYN, who assumed the sovereignty, and held the rule till the year 648, when his subjects rebelled, and having put him to death, set MANIK JY, son of MANIK PHALONG, a boy of about seven years old, upon the throne: he ruled till the year 744, a period of 96 years: his successors were as follows, viz.

UJANA GÍRÍ, who ruled till, ...	749
SAYWA, ...	752
SYNJAWAÍ MANIK, ...	757

RAJA LAS ascended the throne in 758, but his minister, CHYSAMAN, having stirred up a rebellion, obliged him, after one or two successful engagements, to fly the kingdom, and usurped the government, which he held till the year 760. In the year 761, the people of *Aracan* being dissatisfied with CHYNGSAMAN's government, deposed him, and brought RAJA LAS back, who ruled till the year 762, and was succeeded by his brother CHANDA LAS, who reigned till the year 766: the son of CHANDA LAS, JÓMÓWAÍ, succeeded to the throne; in the year 768, MONG BHÓNG Raja, of *Ava*, threw off the yoke, and, having assembled an army, invaded *Aracan*. JÓMÓWAÍ not being able to oppose him, left the kingdom, and took refuge with the King of *Hindustan*, leaving MONG BHÓNG to take quiet possession of the government. JÓMÓWAÍ having ingratiated himself with the King of *Hindustan*, by teaching his people the proper way to catch wild elephants, made bold to solicit his

aid in recovering the throne of *Aracan*. The King sent one of his ministers, by name WALÍ KHAN, with an army for that purpose, and he succeeded in driving the Burmese out of the kingdom; but, instead of placing JÚMÚWA upon the throne, he threw him into prison, and usurped the government himself. KLÍKANG JÚMÚWAÍ's brother managed to bribe the officer, in whose custody he was, and they both fled to the King of *Hindustan*, who, on hearing what had occurred, sent for SADÍK KHAN, the son of WALÍ KHAN, and ordered him to proceed in company with two of his ministers JÚ BABA, and DAÍM BABA, with strict injunctions to replace JÚMÚWAÍ on the throne, and put his own father to death. The King's orders were duly obeyed, JÚMÚWAÍ was reinstated, and WALÍ KHAN decapitated. In the year 792, JÚMÚWAÍ removed the seat of government from *Chambalai* to the town of *Aracan*, built a stone fort, and surrounded the town with a strong wall, measuring about nine miles: the labour of this work must have been immense, as, in many places, mounds of earth are thrown up to fill the spaces between contiguous hills; in others, the hills are joined to each other by a mound faced, on both sides, with stone work, averaging, in height, from fifty to one hundred feet. This Prince appears to have paid, annually, one lac of rupees to the King of *Hindustan*, which was continued by his successor, ALI KHANG, and by his son KALA-SHAMA, until the year 854, his successors were as follows:—

JARÚ, who ruled till the year	856
MANIKRA BONG, for only	six months.
CHALANK KA, till	863
MANIK RAJA, ...	885
KORA BUDDEE, ...	887
MANIK CHAWAGÍRÍ, ...	six months.
SHA RAJA, till	893
MAMBA, ...	915
MANIK DA, ...	917
His brother, whose name is not preserved, ...	926

MANIK PHATAK, ...	955
MANIK RAJGIRI, ...	975
WARA THYN, ...	984
SÓRI SÓ THYN, ...	1000

MÓNGJANÍ ruled only twenty-eight days, when he either died of disease, or was put to death by his minister NARA BADDIGIRI, who held the sovereignty during the year 1007, and was succeeded by his son SADU THYN, who governed till the year 1022, and was succeeded by CHANDA THAO CHYN. It was in this reign that SÓJA, the brother of AURANGZEB, sought refuge in *Aracan*, and was kindly received by the Raja, who supported him and his followers for five years. Notwithstanding the Raja's hospitality and kindness, SÓJA was not content, and actually set up a faction in the kingdom; he repaired to the hills of the *Kaladyne*, and having been joined by many malcontents, set the Raja at defiance: in 1043, a battle took place between the Raja and the Moghul Chief, in which the former was not only worsted, but obliged to give up his claim to *Chittagong* and *Tippera*, so long held by his predecessors.

In 1047, SÓRI LAO THYN, the second son of the former Raja, ascended the throne, but being a man of no ability, through his imbecility the whole kingdom fell into disorder: he, however, shortly after died, and was succeeded by his son WARA THYN, who ruled till the year 1054: this Prince, however, did not in any way ameliorate the condition of his subjects: his immediate successors and descendants, MANI SHAO and SADÓ WONG, held the reins of government till the year 1058, when, on the death of the latter, TADONG, a *Wazir*, became Raja, but he was deposed the following year by a Chief, named MORAOPI, who only held the rule for eight months, having been deposed by a Chief, named KALA MAYTA, who, in 1062, was expelled by NARATI PO, and he again by KEOJANG, who ruled till 1068, when he was deposed

by SHAH DOULA, who governed till the year 1072. After this a chieftain, known by the name of the KANA Raja, obtained the supremacy, and by his bravery and good management, not only put down all factions in his kingdom, but regained the district of *Chittagong* and *Tippera*, and ruled till the year 1093, when his son-in-law, SÓRYA, aided by a party of conspirators, deposed and slew him, and assumed the Government of *Aracan*, but could not retain that of *Tippera* and *Chittagong*: he died in 1095, and was succeeded by his son NORATI BADDI, who governed for one year, when he was deposed by his uncle NARA PAWA, who only held the Government during the year 1097. In 1098, his son 'UJALA ascended the throne, and after ruling for six months, was killed by a Musselman, named KALA, who also ruled for six months, when he was killed by a Mug Chieftain, named MAMDARAI, uncle of UJALA Raja, who reigned till the year 1104, and was succeeded by his uncle UBHAYA, who, in 1109, sent an expedition under his son-in-law, SAEN TWANJA, against *Ava*, the result of which is not recorded. In 1113, AGA BAKIR, the *Dacca* Nawab, having been worsted in a contest near *Dacca*, by a Chief named UMADA, applied to the Raja of *Aracan* for assistance: he sent a Sirdar, by name LAYA MÓRANG, with one thousand war boats to the aid of the Nawab, and enabled him to gain the victory. In 1123, Raja UBHAYA died, and was succeeded by his son SÍRÍ SÓ, who only held the reins of Government for forty days, when his brother PURAMAN assumed the Raj, and held it till 1126, in which year he was deposed and killed by MAHARAJA, a Chieftain, who had married a daughter of Raja UBHAYA. This MAHARAJA ruled till 1135, when he was deposed and killed by SAOMANA, the son of the Sirdar who, under UBHAYA'S Government, had carried an armament to *Dacca* to the assistance of AGA BAKIR. SOAMANA ruled till the year 1139, in which year a person named PHÚRÍ, who was the head musician at *Aracan*, went privately to *Sandoway*, and having collected a number of men in the jungles, attacked and killed SOAMANA, and held the sovereignty for forty days, after which he was deposed, and compelled

to become a *Rauli* (priest,) by THYN MORI, a native of *Ramree*, who ruled till 1144. On his death, SAMADA, son of his aunt, ascended the throne, but in consequence of his bad Government, several attempts were made to depose him, and a Chief named SYNGDOWAY, formed a plan, in concert with SAGGYA TOUNGZA, the *Meo-sugri* of *Ramree*, to make the Government of the country over to the Burmese. CHENGUZA, then King of *Ava*, rejected their proposal on the plea of the unhealthiness of the climate of *Aracan*, stating, that he did not wish to expose his army to the pestilential effects of that country. On the death of CHENGUZA, in the year 1145, and on PHADO PHURA ascending the throne, SYNGDOWAY and his colleague went privately to *Ava*, and solicited his Golden Footed Majesty to take *Aracan* and its dependencies under his protection, upon which the King sent three of his sons, HINSAY MENG, PUJAY MENG, and TONGU MENG, with an army in three divisions, to take possession of the country. The conspirator SYNGDOWAY conducted the main body into *Aracan*, by the *Talak* route; SAMADA Raja, on hearing of the approach of the Burmese, fled, and concealed himself on the island of *Maway-dong-do*, near *Ramree*, leaving the fate of his kingdom in the hands of his minister KEO BAWAY, who opposed the invaders at the village of *Kim*, about seven coss to the southward of the fort of *Aracan*: he was worsted, and the Burmese got possession of the country. The divisions under PUJAY MENG and TONGU MENG entered the provinces by the routes of *Toungo* and *Sandoway*: the Mugh Chief at *Sandoway*, by name KHEOWATI, offered resistance, but not being able to oppose the Burmese, fled to *Chota Anak*, on the *Naf*, where he was afterwards killed. The Surdar of *Ramree*, by name JAGSHI MENG THATCHYNGRI, having also been defeated, the Burmese got possession of the kingdom.

In 1146, when the Government of the Burmese had been firmly established, Raja SAMADA was seized, and with his family, jewels, and treasure, and the famous image of *Godmah*, conveyed to *Ava*. NANDA BAGYAN, a Surdar, who

had accompanied the expedition, was made Governor of *Aracan*, and another chief, by name NARA SAMAGYO, was put in charge of *Ramree*, and its dependency, *Cheduba*. NANDA KAMANÍ was made Governor of *Sandoway*, and the conspirator SYNGDAWAY, was appointed *Meo-sugri* of *Aracan*, and his colleague SAGGYA TOUNGZA, was confirmed in his former situation of *Meo-sugri* of *Ramree*.

NANDA BAGYAN is stated to have been a man of conciliating manners, and was much liked by the people : he put the *Talak* route into repair, and settled the country : this Chief died in 1149, and was succeeded by ANONK PHEKTIKWON, who ruled till the year 1152 : during his government, the tyranny of the Burmese proving intolerable, several of the Mug Sirdars revolted ; but finding themselves unequal to the contest, they solicited aid from the British Government, which was refused: at length, being driven to desperation, they displayed the banner of rebellion, and being headed by two enterprising chiefs, SONGSHI and CHAMFRI, and joined by a number of the Mug inhabitants, they assembled at *Pragyonla Pawbra*, near to *Ooreateng*, on the eastern side of the river, and advanced upon *Aracan*, which they besieged for five weeks, and nearly succeeded in taking the place ; but their chief leader, SONGSHI, having been accidentally shot through the head, the Mugs lost all confidence in themselves and dispersed : the Sirdars fled to the Company's territories, and the Ryots returned to their villages.

On the arrival of MONG PASI, a relation of the Royal family, ANONK PHEKTIKWON returned to *Ava*. MONG PASI only ruled for one year, when he died in 1153, and was succeeded by a chieftain named JYNGDAWON : during this Sirdar's rule, the King of *Ava* invaded *Yudra*, or *Siam*, and his troops suffering much from the want of provisions, one of the Secretaries of state, by name MONGNI, was sent to *Aracan* with a fleet of boats for grain : he was attacked at the village of *Ankhur Chykwa Kheon*,

in the district of *Sandoway*, by a large party of Mugs under three Surdars, PALONG, KHWOPPEK, and KHEOWAY JAGONGNYNG, who defeated MOONGRI, and got possession of all the boats: shortly after this they prepared to attack *Aracan*. On their arrival at *Mahati*, JYNGDAWON advanced to meet them, but they had dispersed before his arrival, in consequence of being hard pressed by a fleet of war boats from *Ramree*. The Mug Surdars fled into the *Chittagong* district, and their followers returned quietly to their villages.

In 1155, JYNGDAWON was recalled, and MYNGLA Raja, a relation of the King, appointed his successor. During this chief's rule, the King of *Ava* sent a large army, under *Myngí* KHEODONG, to demand the three Mug Surdars, PALONG, KHWOPPEK, and KHEOWAY JAGONGNYNG, who had taken refuge in the Company's territories, who were delivered up. PALONG and KHWOPPEK were shut up in a dark cell, and starved to death. KHEOWAY JAGONGNYNG managed to make his escape, and again returned to *Chittagong*, where he still resides.

In 1157, MYNGLA Rajah was recalled, and *Myngí* KHEODONG appointed his successor. In 1160, KHYNGBERRING and his father, the *Meosugri*, with several other Surdars, stirred up a rebellion, taking advantage of the absence of *Myngí* KHEODONG, who had been called upon by the King to take command of the army employed in the conquest of the *Yudra* country. The King, on hearing of the insurrection, sent for KHYNGBERRING's brother SANGUAWAY, who was then at *Ava*, and after acquainting him with the treachery of his father and brother, put him to death, and ordered *Myngí* KHEODONG immediately back to *Aracan*, placing under his command three thousand chosen troops. The Mugs, on hearing of his approach, became alarmed, deserted their leaders, and dispersed. The *Meosugri* and KHYNGBERRING with other Surdars, fled towards *Chittagong*. The *Meosugri* falling sick

on the way, died at the village of *Mraosik Kheon (Chota Anak)*. After this, nothing particular occurred till the year 1173, when KHYNGBERRING, with other Surdars, formed a resolution to attempt the expulsion of the Burmese, and having collected about five hundred Mugs, invaded *Aracan* in twenty-five boats, and landed at the village of *Mujay*, the *Kheouk* of which place immediately joined them with about four hundred men: they then proceeded to *Oreatong*, attacked the Burmese Thannah, and put them all to death. On information reaching the Raja of *Aracan*, he would not at first believe it; the next day KHYNGBERRING arrived with a fleet of war boats, at *Babúdong Ghat*, where he was met by the Raja, and defeated. After this, *Myngi* KHEODONG turned every Mug out of the town of *Aracan*. KHYNGBERRING, although worsted in his attack upon *Aracan*, had still a considerable force under his command, part of which he detached under some steady Surdars towards *Talak*, with orders to destroy all the villages that did not join him. They burnt *Niong Khwakan* and *Talak*, which created such terror amongst the Mugs, that they all declared for him, and joined his standard, and he very shortly overrun the province of *Aracan* and its dependancies. *Myngi* KHEODONG, not being able to oppose him in the field, applied his means for the protection of the capital. The *Cheduba* Raja, with a force of about three thousand men, attempted to reinforce the Burmese troops, but he was attacked by a party of Mugs, under MAYOK TUNGSHAY, near the village of *Nattong*, about two days journey from *Aracan*, killed, and his force completely defeated, with the loss of about one thousand men: the rest fled into jungles, and escaped. Shortly after, the Governors of *Ramree* and *Sandoway* came to retrieve the Burmese character, and punish the insurgents, with a force consisting of about five thousand men, in two hundred war boats. The Mugs waited for them at the village of *King Nawa*, near to where they had defeated the *Cheduba* Raja. The Mug fleet consisted of eighty large boats, under KHYNGBERRING in person, attacked the Burmese with such bravery and skill, as completely to defeat them with great loss, and

following up the advantage, got possession of *Ramree*, *Cheduba*, and *Sandoway*, at all of which places he left a considerable force, and then returned to *Oreatong*, where he built a large stockade for the reception of his army; and having completely hemmed in *Myngi* KHEODONG, by a chain of stockades round the capital, he sent a Vakil, by name MOHAMMED HUSSAIN, formerly *Kazi* and *Shâhbandar* of *Aracan*, to the British Government in Calcutta, to solicit its countenance and aid, which were refused. *Myngi* KHEODONG finding himself hard pressed for provisions, and no prospect of relief, resolved to attack the Mug stockade at *Loungra Toungmo*, to the southward of the fort; which he succeeded in carrying; three days afterwards, he attacked the Mug post at *Layyamring*, near to *Babdong Ghat*, and was equally successful; upon which, KHYNGBERRING assembled all his forces near *Chambalay*, on the bank of the *Khamong*, about six cos from *Aracan*, where the Burmese attacked and defeated him with great loss, upon which he retreated, and shut himself up, with the remainder of his forces, in the stockade at *Oreatong*. About this time, a reinforcement of five thousand men arrived from *Ava*, via *Rangoon*, in war boats: on their reaching *Sandoway*, they attacked the Mug stockade, and were repulsed, upon which the commander, JYNGDA WON, one of the former Rajas of *Aracan*, told his Surdars, if they did not carry the place next day, he would put them all to death. The following morning, at day light, they again stormed the place, which had, in the mean time, been reinforced by a party from *Ramree*, notwithstanding which, the Burmese succeeded in carrying it. After their loss of *Sandoway*, the Mugs left their stockades at *Ramree* and *Cheduba*, and took to their war boats, and gave the Burmese battle near *Khaolima*, on the *Ramree* frontier, in which they were worsted. When KHYNGBERRING heard of this disaster, he sent all his disposable force to their aid, who met their defeated friends near to *Mríbong*, about one day's journey on this side of *Talak*, where they waited the approach of the victorious Burmese. Another engagement took place, in which the Mugs

were defeated with great loss, and being now quite disheartened, they dispersed. KHYNGBERRING, on hearing of the discomfiture of his forces, fled towards *Chittagong*, and took refuge, with about twenty trusty followers, on the island of *Muscal* where he began to form plans for attacking *Aracan*. In the month of *Katshon*, (May) 1174 Mug era, KHYNGBERRING having assembled about one thousand five hundred Mugs, again invaded *Aracan*; partly by water with twenty war boats: the rest of his force marching by land, and succeeded in surprising the Burmese post at *Lawaydo*, where they found a large depôt of grain. The Raja of *Aracan*, as soon as he heard of KHYNGBERRING's approach, sent a Surdar, by name NAKYNBO, with a detachment of one thousand men to oppose him. The Mugs gave him battle near to *Mangdu*, and were completely routed and dispersed, KHYNGBERRING escaping only with seven followers.

The Raja of *Aracan* supposing that KHYNGBERRING's incursions were connived at, assembled a large force at *Mangdu*, and sent a Vakíl to the officers commanding at *Chittagong*, to state, that if KHYNGBERRING and his followers were not given up, a war between the kingdom of *Ava* and the British Government would be the inevitable consequence. The authorities at *Chittagong* assured the Vakíl, that KHYNGBERRING's incursions were made without the knowledge or connivance of the British Government, and thus the matter terminated, but not to the satisfaction of the Raja of *Aracan*. Shortly after this, KHYNGBERRING having collected a number of malcontents, commenced marauding on the plains, and was meditating another attack upon *Aracan*, but falling in with a British detachment, under Lieutenant Young, near *Coxe's Bazar*, his party was dispersed: he, notwithstanding, very shortly managed to collect them again, and invaded *Aracan* with about forty war boats. On his arrival at the village of *Majay*, he was joined by the head man, and the greater part of the inhabitants. The Raja of *Aracan* immediately sent a fleet of war boats against him, and an engagement took place

near *Majay*, in which the Mugs were again worsted. After this defeat, KHYNGBERRING made only one more attempt to gain the sovereignty of *Aracan*: having got together about three thousand men, he took up a position in the *Kaladyne* mountains, which he strongly stockaded. The Burmese sent a force against him, and a battle took place in which he was defeated with great loss: his followers deserted him, and he was put to the greatest shifts for the means of subsistence. After having been hunted by the Burmese from one fastness to another, and being quite worn out with watching and fatigue, he closed his eventful career in the *Mayngdon*, a mountain near to the village of *Chakaria*, in the *Chittagong* district.

Myngi KHEODONG having ruled over *Aracan* for eighteen years, died in the year of the Mug era 1175, and was succeeded by *Myngi* MAHA NORATHA, father-in-law of the former King of *Ava*. The only extraordinary event during his rule, is the purchase of a very large diamond in Calcutta, for the King, through the agency of SUJAH *Kazi*. After having held the government for five years, he was recalled, and *Myngi* MAHA KHIDONG appointed his successor, who took charge of his office in 1181. Nothing particular occurred during his government, excepting the exportation of a large quantity of rice to *Rangoon*, for the use of the Burmese army, then engaged in a war with the *Yúdra* people. This Raja was recalled in 1183, and *Myngi* MAHA KHEOJAWA TARAWYN, was appointed his successor in 1185, of the Mug era. During the month of *Tonthalong*, corresponding with August 1823, a person named KOUNGJAKAY, *Kheouk* of the village of *Majay*, having oppressed the Ryots, they complained against him to the Raja, who decided in their favor; in consequence of which the *Kheouk* left the province, and fled into the *Chittagong* district, turned corn dealer, and set the Raja at defiance. The *Acherang* at *Mangdu*, by name NAAY, was ordered by the Raja to establish a choki at *Shapuri*, for the purpose of seizing KOUNGJAKAY whilst navigating the *Naf*. His boat, on one occasion, happened to pass laden with rice, when NAAY

called to him to stop, telling him that a choki had been established by the Burmese, and that each boat passing must pay two rupees. KOUNGJAKAY replied, *Shapuri* belongs to the Company, you have no right to establish a choki on it, and I will not allow you to search my boat; upon which NAAY's people fired into the boat, and KOUNGJAKAY was killed: the boatmen immediately pulled over to the *Chittagong* side, and reported the circumstance to the Thannadar, at *Tek Naf*, who brought the affair to the notice of the Magistrate, Mr. LEE WARNER, who sent a party of Sepoys to take possession of the Island of *Shapuri*. This was immediately made known to the Raja of *Aracan*, who, after some deliberation, sent a detachment of five hundred men to retake it, which they did, and this originated the war. Previous, however, to resorting to open hostilities, negotiations were attempted by the British Government, to settle the differences, and define the frontier of the two states, but in vain; shortly after the declaration of war, the Burmese entered our provinces in force, and cut up a Detachment at *Ramú*, under Captain Noton, when they stockaded themselves; but as soon as Sir A. CAMPBELL took *Rangoon*, they were recalled for the defence of *Pegu*.

Division and Population.—The province of *Aracan*, as has been observed, consists of four divisions, *Aracan* proper, *Ramree*, *Sandoway* and *Cheduba*. At the time of the first settlement of these districts, they were found to contain, the first, fifty-eight villages or hamlets; the second, twenty four; the third, seventeen; and the last, ten; besides the capital of *Aracan*, and the town of *Ramree*.

The population of *Aracan* and its dependancies, *Ramree*, *Cheduba*; and *Sandoway*, does not, at present, exceed a hundred thousand souls, and may be classed as follows:

Mugs, six-tenths.
Musselmans, three-tenths.
Burmese, one-tenth.
} Total, 100,000 souls.

The *Musselman* Sirdars generally speak good Hindustani, but the lower orders of that class, who speak a broken sort of Hindustani, are quite unintelligible to those who are not thoroughly acquainted with the jargon of the southern parts of the *Chittagong* district. The universal language of the provinces is the Mug, which, although differing in some respects from the Burma, particularly in pronunciation, is written and spelt in the same way, and with the same character. Almost every one is able to write, and as females are not precluded from receiving instruction, they are often shrewd and intelligent. The Mugs being particularly fond of hunting and fishing, do not make such good farmers as the Musselmans; however, as *Banias* and shop-keepers, they surpass the Bengalis in cunning, and, on all occasions try, and very often successfully, to overreach their customers: stealing is a predominant evil amongst them, yet they are not given to lying: when detected after the commission of any felonious act, however serious, they almost invariably, and with the utmost frankness, confess the crime, and detail with the greatest minuteness the manner in which it was perpetrated.

Customs in Marriage.—The Burmese follow the example of European nations, and court their wives: after the consent of the parents has been obtained, a day is fixed for the wedding, and all the relations and friends of the parties invited to a festival, in the bride's father's house. After the preliminaries of the dowry have been settled, the whole sit down to the feast; the bridegroom and bride eat out of the same dish, which binds the contract, and they are declared to be man and wife; when the son-in-law becomes a member of the family, till his wife's shyness has worn off, and she wishes to have a house of her own. The Mugs go through the same ceremony, with the exception of not having the pleasure of courting. The young folks are not allowed to think of marriage, unless the match be arranged by the parents.

Should the husband wish to separate from his wife, against her will and inclination, he must give up all the property, and take upon him all her debts, and quit the house with nothing on but his *dhoti*, but should the wife wish for a divorce, she has only to summon her husband before the Magistrate, and tender to him twenty-five rupees, which, by their law, he must accept, and the release is effected, by the wife breaking a *pân* leaf in two, eating one half herself, and giving the other to her husband: should they have any children, they are divided according to their sexes, the father obtaining the boys, and the mother the girls: should man and wife separate by mutual consent, the property is equally divided, and both are at liberty to remarry.

Slavery.—Amongst the Burmese and Mugs, slavery is tolerated in all shapes. Slaves brought from the *Khyengs*, or hill people, cannot redeem themselves by money, without the consent of the owners; every other species of slave has the privilege of ransom.

It is a common custom amongst the lower orders, when a man wants money, to pawn his wife for a certain period, or until the debt be liquidated; should the woman become pregnant whilst in pawn, the debt is rendered null and void, and the husband can reclaim his wife, and if he choose take the child also, and a fine of sixty rupees from the father: such practices are shocking to the civilized mind, but the barbarous and dissolute habits of these people, reconcile to them all sorts of prostitution and vice: a woman loses nothing of reputation by the frequent change of her husband, and is as much respected by the community generally, as those who continue constant.

The Burmese and Mug women having equal liberty with the men, are fond of dress, and appearing in public: the dress worn by the women, consists of a red binder, wrapt tightly round the bosom, over which a robe comes down as far as the knee: the lower garment, or what ought to

be a petticoat, is an oblong piece of cloth, only sufficiently wide to meet and fasten in one side of the waist, so that every step a fashionable female takes, exposes one limb completely: they are, however, not backward in shewing their shapes and well-formed persons to the best advantage, always taking care to conceal as much as possible the appearance of the feet.

Funeral Ceremonies.—The Mugs have no prescribed form for disposing of the dead: some burn the bodies, others bury them: the coffins of the wealthy are richly gilt, and made in the shape of a sarcophagus. The chief priests and men in power are generally embalmed, and their bodies preserved for many years: the method of cleaning the intestines is by quick silver: music and dancing take place at the funerals of those whose friends can afford to pay for the entertainment, and although the people are, by their *sastras*, prohibited from the use of liquor on any occasion, it often happens, that a funeral is the scene of dissipation and riot.

The musicians are all registered, and placed under a Sirdar, styled by the Rajah, SANGIDO SAWAY, and no one can procure a set without an application to him, who charges according to the number of instruments: the SANGIDO SAWAY pays a considerable sum, annually, to the Raja, for this privilege.

Import and Export Duties.—The Custom House was at *Aracan*, which had five detached chokis, established at the following places, one at *Rala*, one at *Pikheon*, one at *Oreatong*, one at *Múngbra*, and another at *Lanrú Kheon*. When boats or vessels arrived at *Oreatong*, which was the chief choki, and not farmed out, the Darogah, after taking an inventory of the cargo, put a Peon on board to conduct the vessel to the Custom House, where duties were levied, in kind, at the rate of ten per cent., unless a pecuniary arrangement had been entered into, which was not an uncommon custom.

All the other chokis were leased out yearly, but the rent paid every six months: the revenue realized from Import and Export Duties may be averaged at fifty thousand rupees per annum.

Ferries.—There were five public Ferries in the Province, one at *Tek Naf*, one at *Chúkadong*, alias *Babadong Ghát*, one at *Lengrakkado*, one at *Mongbomay*, and one at *Radong Nyongbong Kado*, which were all farmed out.

The revenue derived from the Ferries, amounted to about Sicca Rupees four hundred per annum.

The seventeen large Nullahs viz, the *Kaladyne*, *Uskalyng*, *Namada*, *Belyn Kheon*, *Mí Kheon*, *Temma Kheon*, *Yan Kheon*, *Anúk Yan Kheon*, *Trendan Kheon*, *Murasay Kheon*, *Limrú Kheon*, *Pymarang Kheon*, *Ashay Limrú Kheon*, *Taraway Kheon*, *Jong Kheon*, *Talak Kheon* and *Yuanaway Kheon*, were also farmed out, with the privilege of a monopoly of all the bees' wax, timber, tobacco, cotton, and bamboos, grown on the hills, and also of the *Púj úng*, a sort of twilled cloth made by the hill people, and much prized by the inhabitants of the plains.

The revenue derived from this source, averaged about Sicca Rupees eight thousand per annum.

Mint.—The Mint was in *Aracan*, and any person was allowed to take bullion to it, for the purpose of being coined, paying five per cent to the state: the process of coining was very tedious; the silver, after being melted, was cut into small pieces, then weighed and beat out to the proper size: the coin was then placed between two dyes, and with a few strokes of a heavy hammer, the impression was effected: when the whole of the establishment was employed, they could with difficulty make two thousand rupees per day.

Land Revenue.—It appears, that the only land assessed was that on which sugar cane, hemp, indigo, onions, garlic and turmeric were grown: the annual tax upon a piece of land, one hundred and fifty feet square, sown with sugar cane or indigo, was two rupees, and one rupee for hemp on the same measurement: onions, garlic, and turmeric, on a slip of ground, one hundred and fifty long by three feet wide, paid eight annas. Revenue on the produce generally was levied at one uniform rate throughout the kingdom; every plough drawn by buffaloes was assessed at ten *layngs*, but ploughs drawn by bullocks paid only ten *tanyngs* annually. The average number of ploughs employed annually, amounted to about three thousand.

Fisheries.—For the privilege of using or fishing in the tanks or fresh water lakes, two rupees were annually exacted from every thirty houses; nets used in the rivers, were assessed according to their size, averaging from two to ten rupees each per annum; where stakes were used, the taxation was regulated according to the nature of the bank, and the distance staked in: the revenue derived from the fisheries, amounted to about two thousand rupees annually.

Productions.—Teak timber is to be had in the hills, at the source of the *Kaladyne* and *Murasay* rivers, but the difficulty in bringing it down to the plains, so much enhances the price, that it is found a cheaper plan to import it from *Rangoon* and *Laymeana*, in the district of *Bassein*.

The *Garjan* tree called *Kanyeng*, red *Jarul*, and *Tún*, abound on the banks of the *Naf* and *Meyú*, near the foot of the mountains.

The pine apples and plantains of this Province are, perhaps, the finest flavored in the world, and procurable in the greatest abundance. Mangoes, jack fruit, sweet limes, and cocoa-nuts, are also abundant; but oranges are

scarce, *Bhangans*, red pepper, cucumbers, water melons, *Papeyas*, and *Raktálus*, are very plentiful.

Sugar-cane grows most luxuriantly, and might be cultivated to a great extent.

The indigo plant is as rich and flourishing as any in *Bengal*, but the art of manufacturing it is unknown to the inhabitants, and, consequently, the cultivation of the plant is almost entirely neglected. Oil from the *Til* plant, is produced in considerable quantities in the plains, but mustard-seed oil, is chiefly used. Cotton and tobacco are cultivated on the banks of the hill streams.

The staple articles of produce are rice and salt. In plentiful seasons, rice used to sell for three Mug rupees the hundred arries, or thirty maunds, and the latter from fifteen to eighteen arries.

The cultivation of rice may be carried to any extent, and as the population increases, will be extended, and tend not only to render the climate and country more healthy, but, becoming an article of great trade, will encrease the revenue considerably.

Black Pepper grows wild at *Aeng* and *Sandoway*, and if cultivated, might become an article of trade, and yield a handsome revenue to Government.

Lime-stone is to be had in abundance on the islands of *Ramree*, *Cheduba* and *Jaggu*, and as the soil of the country answers for brick-making, there will be no difficulty in introducing brick-buildings into these provinces; during the rule of the Mugs and Burmese, no one was allowed to build brick or stone houses, those materials being appropriated solely for the construction of temples and the repair of fortifications: all the houses were

of wood, and no Surdar could build one that did not correspond with his rank, the plan of which was, in the first instance, submitted for the approval of the Prince.

Gold dust and Silver, in grains, are found in the nullahs at *Bassein*: all those employed in gathering the precious metals pay each twelve rupees in gold, for the privilege, as no one is allowed to collect the dust without a purwannah from the King. The process is managed by a tray, about half an inch deep, which is filled with sand, and taken into the stream, where the sand is moved about, and carried away by the water, the metals remaining at the bottom.

The soil of *Cheduba* is well adapted for the cultivation of Cotton, which may be introduced with advantage. *Sandoway*, *Aeng*, and various parts of the province of *Aracan*, appear favourable for the cultivation of Coffee, and I would recommend the immediate introduction of the plant into these provinces: the land-holders are very desirous to improve and add to the productions of the country, and ought to meet with every encouragement: if a nursery, on a small scale, under an experienced superintendent, was established to rear the Coffee plant, I have no doubt the experiment would prove successful.

The land revenue of *Aracan* and its dependancies, for the first five years, may be estimated at .... Rupees 150,000 per annum.

Import and export duties at 50,000

Court fees and fines at 20,000

Total, ... Sa. Rs. 220,000 per annum, exclusive of what may be derived from the manufacture of Salt, and the sale of Opium. After that period, there is every reason to hope the resources will be more considerable.

Chronological Table of the Rajas of Aracan down to the Conquest of the Burmese.

No.	Names.	Mug Era.	Christian Era.	No.	Names.	Mug Era.	Christian Era.
			A. D.				A. D.
1	Chanda Sorea Gota, ...	63	701	58	Alowa Nasrú, ...	607	1245
2	Sorea Kadoo, 1st, ...	117	755	59	Raja Lakri, ...	610	1248
3	Maha Jyng, ...	154	792	60	Chowa Lakri, ...	615	1253
4	Sorea Chanda, 1st, ...	226	864	61	Alowa Nasrú, ...	623	1261
5	Moila Tyn Chanda, ...	268	906	62	Júmí Súrí, ...	630	1268
6	Bulea Chanda, ...	288	926	63	Nynkagírí, ...	633	1271
7	Kala Chanda, ...	317	955	64	Manik Phalong, 2d.	637	1275
8	Thala Chanda, 1st, ...	346	984	65	Chemyn, ...	640	1278
9	Sorea Chanda, 2d, ...	368	1006	66	Manik Jy, ...	746	1284
10	Sikhi Raja, ...	384	1022	67	Ujana Girí, ...	749	1287
11	Thala Chanda, 2d, ...	387	1025	68	Saywa, ...	752	1290
12	Amra Te, ...	392	1030	69	Synjawai Manik, ...	757	1295
13	Bay Bay Wún, ...	405	1043	70	Raja Las, 1st.	758	1296
14	Kamang Tadong, ...	423	1061	71	Chysamans, ...	760	1298
15	Namong Tadong, ...	438	1076	72	Raja Las, 2d.	762	1300
16	Kadu San, ...	443	1081	73	Chanda Las, ...	766	1304
17	Chanda San, ...	449	1087	74	Júmúwaì, ...	768	1306
18	Manik Rangfrú, ...	459	1097	75	Meng Bhúng Raja, ...	792	1400
19	Maha Súrín, ...	462	1100	76	Ali Khang, }	854	1492
20	Súrín, ...	464	1102	77	Kala Shama, }		
21	Púsakí, ...	468	1106	78	Jarú, ...	856	1494
22	Naniúk Frúgírí, ...	470	1108	79	Manikra Bong, 6 months, ...		
23	Changsabau, ...	471	1109	80	Chalank Ka, ...	863	1501
24	Nanik Frúgírí, ...	476	1114	81	Manik Raja, ...	885	1523
25	Manik San, 1st, ...	479	1117	82	Kora Buddee, ...	887	1525
26	Manik Kala, ...	481	1119	83	Manik Chawagírí, 6 months,		
27	Manik Phalong, 1st.	485	1123	84	Sha Raja, ...	893	1531
28	San Kyang, ...	487	1125	85	Mamba, ...	914	1552
29	Manik San, 2d. }	492	1130	86	Manik Da, ...	917	1555
30	Manik Zadí, }			87	Name not known, ...	933	1571
31	Leyya, ...	498	1136	88	Manik Chukeea, ...		
32	Leyya San, ...	500	1138	89	Manik Phatak, ...	955	1593
33	Maha Rajgírí, ...	502	1140	90	Manik Rajgiri, ...	975	1613
34	Leyya Wyngírí, 1st.	510	1148	91	Wara Thyn, ...	984	1622
35	Leyra Wangtí, ...	520	1158	92	Súri Sú Thyn, 1st.	1000	1638
36	Kowalea, ...	530	1168	93	Múngjaní, 28 days, ...		
37	Dassa, ...	542	1180	94	Nara Baddigiri, ...	1007	1645
38	Angang, ...	544	1182	95	Sadu Thyn, ...	1022	1660
39	Manik Fatekja, ...	549	1187	96	Chanda Thao Chyn, ...	1043	1681
40	Myng Jákar, ...	551	1189	97	Súri Lao Thyn, 2d.	1047	1685
41	Kyngtha Rúbú, ...		1191	98	Wara Thyn, ...	1054	1692
42	Chálang Bissú, ...			99	Mani Shao, }		
43	Byú San, ...	564	1202	100	Sadú Wong, }	1058	1696
44	Narábán Manik, ...	566	1204	101	Tadong, ...	1059	1697
45	Tabu Khyng, ...	571	1209	102	Kala Mayta, ...	1062	1700
46	Naku Kun, ...	574	1212	103	Narati Po, ...		
47	Nachao, ...	579	1217	104	Keojang, ...	1068	1706
48	Nachawai San, ...	580	1218	105	Shah Doula, ...	1072	1710
49	Manik Konakgirí, ...	581	1219	106	Kana Raja, ...	1093	1731
50	Manik Kunkí, ...	582	1220	107	Súrya, ...	1095	1733
51	Khynfa Laung-giri, ...	583	1221	108	Norati Baddi, ...	1096	1734
52	Khynfa Loung-ní, ...	584	1222	109	Nara Pawa, ...	1097	1735
53	Leyya Wyngiri, ...	589	1227	110	Ujala, 6 months, ...		
54	Leyya Wyngni, ...	599	1237	111	Kala, 3 days, ...		
55	Sana Phanfrú, ...	600	1238	112	Mamdarai, ...	1104	1742
56	Nanaja, } each six months,			113	Ubhaya, ...	1123	1761
57	Nita Laung, }	601	1239	114	Sirí Sú, ...		

No.	Names.	Mug Era.	Christian Era.
			A. D.
115	Puraman, ...	1126	1764
116	Maharaja, ...	1135	1773
117	Soamana, ...	1139	1777
118	Phúrí, forty days, ...		
119	Thyn Mori, , ...	1144	1782
120	Samada, ...	1146	1784
	Governors of Aracan, under the Burmah Government.		
1	Nanda Bagyan, ...	1149	1787
2	Anonk Phektikwon, ...	1152	1790
3	Mong Pasi, ...	1153	1791
4	Jyngdawon, ...	1155	1793
5	Myngla Raja	1157	1801
6	Myngí Kheodong	1157	1813
7	Myngí Maha Noratha	1180	1818
8	Myngì Maha Khidong, ...	1183	1821
9	Myngì Maha Kheojawa Tarrawyn,	1186	1824

IX.

ON THE

ZEHR MOHEREH,

OR SNAKE STONE.

By CAPTAIN J. D. HERBERT.

IN the 13th Volume of the Transactions of the Asiatic Society, is a paper, giving the results of an Analytical Examination of what are called Snake Stones, by Dr. Davy. The author has not stated by what appellation those which he examined were distinguished, but from the remarks appended by the Secretary, it is presumed that they are, if not identical, yet to be classed with the Bezoar of Europe, or what is more commonly in India known as the *Zehr Mohereh*, or Poison Stone. The *Zehr Mohereh* is stated, in the appended remarks, to be of two different kinds, the one of animal, the other of mineral origin. The former are supposed to be calculous concretions formed within the stomach or intestines of an animal, and are of rather various composition. M. Vauquelin analysed several, and there is a short account of his results under the article Bezoar, in Ure's Chemical Dictionary. The Bezoar is of a concentric lamellar structure, as might be expected from the manner in which it is formed. The Mineral Bezoar is stated, in the above paper, to be of similar structure and appearance, only differing in its origin.

Having obtained, from three different sources, several specimens of the mineralvariety, for the distinction is familiar to those who sell these stones, I have thrown together the following particulars, the result of a cursory and somewhat hasty examination of them.

It is to be regretted that Dr. Davy omitted stating the specific gravity of those he examined. The determination of the specific gravity affords one of the easiest, and I may say most certain methods, of recognising substances possessing any thing like definite composition. The importance of the character for discrimination begins to be generally acknowledged, and it is from a failure in noting this, and other equally obvious particulars, that many of our published analyses cannot, with certainty, be referred to the substance operated on. An examination of the specific gravity of the several specimens which I possess of this production, has satisfied me, that more than one substance is sold, and passess current as a mineral Bezoar. My collection contains at least two marked varieties, which I shall endeavour to discriminate as follows.

No. 1. Obtained through the kindness of G. W. Trail, Esq., Commissioner in our Northern Mountains, from the people of *Jowahir*, who say that it is found with detritus, in a cave or natural quarry, in the road, leading into the valley of the *Setlej*. It is stated to be procurable in sufficient quantity. These specimens offer the following characters.

The specific gravity is 2-31, the hardness 3. It is in smooth flat pieces of middling size, two and half inches by one. These have the surface varied by conchoidal depressions, or hollows. Other pieces are of an irregularly ellipsoidal figure, though I have since had reason to believe, that these are, in reality, a distinct substance. The former are, externally, of an olive green color, and have a waxy lustre, being polished by frequent attrition, when worn, as they are used to be, round the neck as a charm. Internally,

they are dull, of a greenish grey color, fine earthy composition approaching to impalpable, but nothing, in the most distant degree, resembling the lamellar structure is to be detected. The fracture is perfect conchoidal. It is not, however, obtained without difficulty, and the parts separate suddenly without giving fragments. The character is quite peculiar to this substance. The edges of the fracture, though sharp to the eye, feel quite smooth. The smell is peculiar, and I may say indescribable. It is partly earthy, but this term alone does not convey an adequate idea of it. Acids appear scarcely to have any effect, even when the powdered mineral is digested with them. Some iron, however, is evidently taken up, as the solution, tested with Prussiate of Potassa, assumes immediately a blue color.

Before the Blow Pipe it is infusible: when first exposed to its action, it blackens, but the black color is dissipated by a continuance of the heat, and is succeeded by a light buff, something similar to that of Wedgewood's ware. In this operation it loses its peculiar smell. If the heat be continued, the edges assume a white ashy appearance, but undergo no further change. With Borax, on the wire, it fuses with considerable intumescence, and imparts to the salt an illdefined, dirty, green color. With Soda, it fuses into a hard brittle scoriaceous mass—with an increased dose, it forms an opaque bead, having a dirty yellow or light brownish tinge. The bead gelatinises with acids.

Leisure was wanting for a regular analysis, which, however, I propose hereafter making. The above is quite sufficient to shew that it is perfectly distinct from those examined by Dr. Davy. Like them, however, it would appear to contain some Animal or Vegetable matter, at least if we are to judge by the transient black color, which it assumes under the Blow Pipe. It appears also to contain Protoxide of Iron, but by far the greatest proportion of its substance must consist of Silica. It is unnecessary to say, that the above characters equally separate it from every known Mineral substance.

No. 2, was purchased in the Bazar of *Nujeebabad*, and No. 3, which I class with it, from an itinerant dealer at *Haridwar*. They are irregular pieces, apparently broken from a larger mass. The first has a specific gravity of 2·58, hardness 3·5; the latter, a specific gravity of 2·68, with a hardness 4. They have both that unctuous aspect which is discriminative of Magnesian Stones. The fracture is imperfect conchoidal, sometimes uneven or irregular. The only difference between them, besides that of specific gravity, is in color. The latter is of a bright greenish yellow, including to Sulphur yellow, the other a dull or oil green.

There appears to be little doubt, in considering the above description, that these specimens are Serpentine, the specific gravity of which is given by Professor Mohs, as 2·5 to 2·6 and hardness 3. Much uncertainty has hitherto prevailed as to the real character of this rock, and many very different substances have been confounded under this term. So great has been the latitude in consequence given to the characters, that many Mineralogists have doubted whether there be a distinct Mineral species entitled to this name, or whether it be not always, as it certainly is very often, a compound Rock. The whole natural order of Magnesian Minerals is, even yet, in great confusion; but the precision which has been introduced into this Science by Professor Mohs, and the admirable artificial arrangement proposed by him, bid fair to throw a general and strong light on this, and other obscure parts of this interesting Science.

We see in the remarks by the Secretary appended to the paper before mentioned, that the Bezoar has been called Piérre de Serpent, Pedra del Serpente, and Snake Stone. It is equally clear, that the Mineral called *Serpentine* is frequently sold for the Bezoar, and supposed to possess all its virtues. The origin of the term Serpentine, has never been satisfactorily accounted for. It has been said to owe its name to the resemblance which

its color and spotted delineations bear to those of a Snake's skin; but there is not, in reality, the slightest resemblance to justify such a derivation. In fact, it has been taken for granted, that the Modern Serpentine is the same as Pliny's Ophites, whereas it seems much more probable, that the latter term was applied to that rock which is the green Porphyry of the Moderns. May it not, in reality, have derived its name from having originally appeared in Europe as the Mineral type of the Snake Stone, Lapis Serpentis, whence other Stones resembling it, obtained also the same name.

I may observe, that the Stones which have formed the subject of this communication, were termed *Zehr Mohereh*, corrupted into *Jarmor*, by those who were ignorant of the learned languages. They were considered, from the people from whom they were obtained, to possess mysterious virtues, and particularly to furnish an Antidote to Poison. They are sold by weight, and the price is very high.

X.

NOTICE
OF THE OCCURRENCE
OF
COAL AND LIGNITE
IN THE
HIMALAYA.

By LIEUTENANT CAUTLEY.

To the Secretary of the Asiatic Society.

Sir,—Near the small village of *Silání*, in the lowest range of mountains westward of the *Karda* Valley, about four miles from the point where the river *Chouṛā Pani* opens into the plains, a Geological exposé of some importance has been developed by the slipping of the right bank of the *Jajar Nadí*, (which, at the point of fracture, rises from 70 to 80 feet) into the bed of the stream. In a series of alternations of indurated clays, and white micaceous sand-stone, seams of coal, varying from ½ to 2½ or 3 inches in breadth, are a prominent feature; their general position being at an angle of 80°, or thereabouts, though frequently interrupted by partial slips and sinkings of superincumbent and contiguous strata, which, together with their extreme minuteness, gives the seams more the appearance of a venous, than an alternating structure.

A stratum of a tenacious blue* clay, alternating with this micaceous sand-stone, appears to develope the greatest deposit of the above mineral, although the distribution of it throughout the bank is by no means confined to this particular spot, a similar deposit taking place about 200 yards lower down the stream, in the total absence of the blue clay, where the white sand-stone, of an extremely friable quality, is perforated with (to all appearance) veins of coal, having in its immediate contact a distribution of light earth, highly impregnated with native Sulphur.

From its appearance and mineral feature, I should class it in that variety which exists in the transition from common brown to pitch coal, a classification authorized by its alluvial position, &c. although the casual observation made by myself, urges me to confess, that the remark, is made with considerable diffidence.

Color, velvet black, lustre resinous; principal fracture in the small fibrous, great, slaty; cross fracture smooth, and even in the friable specimens; in the large perfectly conchoidal; brittle and easily frangible, breaking into splintery, rhomboidal, or trapezoidal fragments; specific gravity 1.34; Burns slowly with a Bituminous (and in those parts which have been in contact with the white sand-stone a highly Sulphureous) odour; when

---

* 'Shale clay,' Color denominated green bice verging to blue; texture foliated, unctuous and greasy feel. Breaks down by exposure to weather in rhomboidal, and irregular four-cornered pieces, adheres to the tongue, and plastic.

The stratum above mentioned had been partly excavated by the village people, who use it, as I was informed, in cleaning the floors and walls of their huts after solution in water.

Another species of indurated clay, or rather Shale, into which it passes, of a reddish colour, and unctuous and greasy feel, containing imbedded nodules of the above blue clay, forms a great portion of the bank. The coal deposits, however, appear to be solely in alternation and junction with the blue clay, and white micaceous sand-stone.

ignited in open fire, it leaves behind a residue of a reddish brown color; does not soil with the touch; contains minute crystals of Pyrites. The general structure appears to consist of thin lamina parallel to the line of seam, jointed.

It is a matter of little doubt, that an excavation at the point where these seams have been discovered would produce a result highly satisfactory in the exposure of a greater deposit; as it is a circumstance not to be passed over, and well known to Geologists, that the presence of Shale, or the tenacious blue clay into which it decomposes, is supposed to be the strongest indication of the existence of a coal formation in its vicinity; and Aiken, in making the above remark, concludes:

"There are few situations in which this shale or clay occurs, where an "accurate search will not discover detached fragments of coal, and often the "crop or outburst of the seam itself; and even should these be wanting, it "will be well worth while to employ the borer, and pierce through the shale; "immediately beneath which a seam will be found, if it belongs to the coal "formation."

To the Secretary of the Asiatic Society.

Sir,—In continuation of the paper, which I had the honor of presenting relative to the appearance of coal in the *Jajar Nadi*, it is necessary for me to observe, that although the mineral, of which specimens are presented, bears undoubtedly the character of coal in a mineral sense, and as a specimen, may be admitted as such into a cabinet, there may be doubts whether, geologically speaking, its position, and the formation in which it has been discovered, would entitle it to a higher rank amongst the Bituminous minerals, than the intermediate grade between coal and peat, or a Ligneous deposite under various degress of Bituminization.

The presence of marine remains, which is supposed to be an essential distinction between the Lignite and Coal series, would leave but little doubt of the classification of the mineral in question: unfortunately, a very strict search has not discovered organic remains of any description: in conformity therefore to the experience of others, and particularly of Mr. McCulloch, who remarks, that marine remains occur in *all* the Lignites, I decline giving an opinion on a subject intricate in itself, and upon which so much uncertainty prevails even amongst the first Geologists.

The certainty of this mineral being coal, is rendered also less clear, from a further discovery of a carboniferous deposit in the same range of hills; in the proximity of similar rock formations; and in the presence of a variety of the blue clay or shale, described in my last notice, which bears so decidedly the character of a Ligneous deposit, from the absolute exposure of trunks or roots of trees in a state more or less Bituminized, as to leave little doubt in my mind, that the venous appearance of the seams at *Silani*, which I did not satisfactorily account for at the time, was nothing further than the appearance natural to the ramification of minute branches or roots of trees;* more particularly, as the extreme high angle at which they were placed, together with the irregularity that prevailed in their position, would make it difficult to reconcile the arrangement with the outcrop of regular seams of coal: allowing, therefore, the possibility of an excavation discovering a coal series at this point, we may with safety refer the mineral found, either to Lignite itself, as defined by McCulloch, and with which it agrees in every respect, with the exception of the proximity of marine remains; or to some of the intermediate grades existing before the approach to coal.

---

* *Coal pipes*, English Miners.

That these hills contain abundance of this matter is evident, and although in my visits to a number of the Ghats or passes, I have only discovered three deposits, viz. one at *Silani*, and two in the *Kalawala* Pass, eastward of the *Jumna* river, of which I hereafter make mention, I find so little difference in the rock, which constitutes the formation, and so much of the blue, red, and purplish clays and shales throughout the whole line, that a search more strict than my time or duties will allow, would, I am convinced, enable me to place these carboniferous strata amongst the general formations of the lower ranges.

Without entering into a detailed Geological Survey, it may be necessary, in elucidation of the present subject, to state, that these hills consist entirely of clays, sand-stones, and diluvial beds of various thickness, alternating one with the other without any appearance of regularity, inclining to the horizon at an angle of from 20 to 35° N. E. The sand-stone, more or less micaceous, occasionally abounding in white mica to such a degree as to modify the appearance of the rock, and as frequently bearing in its composition minute specks of black mica alone, varies from extreme pliablity, to a compactness, which, together with its slaty character, adapts it to use in buildings. It alternates, as I before remarked, with clays of various colours, and of various consistency, and also contains imbedded nodules of these clays from the size of a pea to a foot in diameter. The color, indeed, of the sand-stone, appears to be in a measure dependant on that of its adjoining stratum of clay, which frequently gives a consistency of extreme toughness when in connection, terminated by a conglomerate of clay, sand-stone, and frequently carbonate of lime, entangled in a confused mass. This conglomerate appears to be a leading feature throughout, appearing in distinct strata of variable thickness, and from the adhesive qualities imparted by the clay, in projecting points and abutments to the stream, where the sand-stone, unable to withstand the continued attrition, has been removed entirely.

The cement of this sand-stone may be considered as argilloferuginous, though, from the intimate mixture of calcareous matter that partially takes place, it effervesces with acids in a greater or less degree. In the white and light colored varieties, carbonate of lime appears to be the sole cementing ingredients, and throughout the whole of the formation, although partially admitted, calcareous matter may be considered as a general accompaniment. The springs from this cause, carry a quantity of lime in solution, sufficient to give a coating to the rocks over which they pass, as well as to form considerable deposites of Tuffa, though not in sufficient abundance, to form masses capable of being turned to account in lime burning. I have in my possession, specimens of Stalactites formed by these springs.

The enormous strata of diluvial gravel, rising at an angle of from 20 to 35 degrees, which add a feature to these hills of such great interest, are, in many parts, by the intervention of the calcareous ingredients, formed into a solid conglomerate, cemented by the chastest and purest lime. In conclusion, I cannot pass over a singular decomposition that takes place in these gravel beds; Boulders of the hardest and most compact rocks, amongst which I may enumerate granite, gneiss, mica slate, hornblende schist and green-stone, being reduced to a perfect state of friability by the decomposition of the felspar: a point upon which the limits of my letter will not allow me to enter, and which, therefore, is left to be described by those of greater experience and research.

Having given a cursory description of the formation itself, I now come to the first position, in which the carboniferous matter was found at the *Kalawala* Pass: the second, was found at some distance in the same line of hill, containing branches and roots much less bituminized, and more clearly defined in the impression of vegetable remains than the former.

The deposit consists of a stratum of loose arenaceous sand-stone, varying in color from white, which is generally in contact with the mineral, to various shades of red and yellow. The Lignite (by which name I shall call the substance in question) appearing in horizontal layers, frequently contorted, varying from minute threads to the thickness of one and two inches. At other places, transverse sections of trunks of trees, evidently flattened by a vast pressure, and the interior of which has been displaced by the ingredients of which the stratum is formed, are scattered indiscriminately: the state of carbonization to which they have arrived is various, some specimens of a reddish hue, appear as if half charred, soiling the fingers with an ochry powder, and of a texture hard and tough; whilst others, brittle, and giving way on exposure, present an appearance altogether similar to a coal deposit. To describe the appearance of this stratum, I can compare it with great correctness to the variegated mixture of color of a Tiger's hide, the stratum itself possessing a color precisely corresponding with the whitish red, while the position of the Lignite completes the resemblance, in the addition of the black stripes.

This stratum lies between two others of conglomerate formed of clay and the calcareous sand-stone, of a quality extremely tough, under which is the blue clay, much inclined in position to the adjoining strata, which stratum is about a foot in depth, of a blue slaty colour, and globular concretionary structure, effervescing strongly with acids, and crumbling to pieces on exposure: the inferior strata consist entirely of a bluish sand-stone which terminates the section to the bed of the river. From the general inclination of the strata throughout these hills, it may be inferred, that an angle from 20 to 30 N. E. is the actual dip longitudinally.

In drawing a comparison between this and the coal at *Silání*, independant of the difference in position, and contiguity of the blue clay with the

coal, it may be remarked, that a very material difference exists, which may be considered as favorable to the latter being admitted as a member of the coal series. The *Siláni* coal, although equally brittle at parts, comes out in masses, giving a large conchoidal fracture, is accompanied by Pyrites, as well as native sulphur, the result of its decomposition, circumstances not met with in the present deposits. The former may be accounted for, by the *Kalawala* not having arrived at that state of bituminization, which characterises that at *Siláni*; but the latter, if it proves to be the case, that sulphur is totally absent at *Kalawala*, is an indication upon which we may form a very warrantable decision on its approximation and dependence on the Lignite family. The only doubt therefore that arises is, in the classification of the *Siláni* mineral: that at the *Kalawala* Pass bears so decidedly the character of a submerged deposit of vegetable remains, bounded by the limits of its own peculiar stratum, that it may be placed with those carboniferous substances so frequently met with in diluvial beds, and the secondary sand-stones. From a point above the yellow stratum, in which a mixture of conglomerate had taken place, I extracted a specimen of a branch of a tree, the charring of which was so trivial, as to give it the appearance of a petrefaction: the diameter of the branch was about an inch; but the discovery of this alone, even had there been doubts before of the family to which it was allied, would, I conceive, have removed all difficulties on the subject. Throughout the whole, however, it may be observed, that the outer coating of the wood appears to have been the only part that has undergone the chemical change, the interior being in almost every instance replaced by the sand-stone or the rock in which it is imbedded.

The Second deposit at the *Kalawala* Pass, corresponds so closely with the description already given of the preceding, that it would merely be a repetition were I to enter into the details. The sand-stone, however, in which it is imbedded is of a bright yellow color arising from the same source, as the

coloring principle, throughout the formation, which appears to be oxid of Iron, as the presence of Sulpur could not be detected.*

In writing this notice, my object is to give local information alone, without any intention of entering into theoretical detail, or pronouncing an opinion on the origin of this stratum, or of the inclined position of the strata of gravel, which form such an extraordinary and unaccountable feature of these Hills: both of these subjects are worthy of a better pen, and I feel unequal to attempt such a description as would merit the notice of the Society.

The sand-stone formation, which extends from the entrance into the Hills to the clay slate that skirts the valleys of *Dehra* and *Karda*, and constitutes the mountain of that range, on which stands the Fort of *Jytek*, obtains in its proximity to the clay slate, a highly argillaceous aspect, as well as a tenacity adapting it to use in building, and to architectural purposes generally; its structure, moreover, depending on the smaller portion of the Mica, admits of its being easily worked, and formed into blocks of any thickness. A purplish and greenish color distinguishes the sand-stone in the *Nahn* and *Jytek* vicinity, from that of the lower ranges, as well as the presence of a metallic oxid, which, together with a variety of iron-stone, is found in nodules throughout the mass. I am not aware that this sand-stone formation has, as yet, been compared with that of England or other countries: to desire information therefore upon a subject which has, as yet, been little attended to, and in the hope of promoting an enquiry, as well as a strict Geological examination of the series to which this sand-stone may be referred, I

* Although I have been unable to detect Sulphur in this sand-stone, I am strongly of opinion that it exists, as specimens in my possession have every appearance, as far as color is concerned, of its presence.

shall conclude with an opinion, that it approximates to the red marl, or new red sand-stone of English Geologists. That it is daily forming, is a matter of no doubt whatever, but we must refer those beds alternating with the inclined gravel strata, to a catastrophe which has totally inverted the order of things, and evidently placed the *Dehrah* and *Karda* valleys between the debris and the parent rocks of the primary ranges. The vast slips and fallings of these Hills, provide boulders and gravel for the beds of the mountain streams, which must, of course, be undergoing a proportionable degree of elevation, in the depressions of the Hills themselves. This annual supply of new gravel may also account for the quantity of lime stone which is found in the beds of these streams, and which, after the annual rains, leads merchants and lime burners to the Ghats for the purpose of collecting and burning the stone.

A total absence of organic remains, a feature of the new red sand-stone of England, with the variety in color, impregnation with calcareous matter, and presence of carbonaceous, are points of comparison, assimilating it with the red marl of England.

It may also be observed, that a singular and striking peculiarity of these Hills exists in their peaked and pointed tops, resembling the outline of a primitive formation, more than that of simple stand-stone and its accompaniments. This peculiarity of appearance is, I consider, owing to the extensive distribution of clay and carbonate of lime, which protects it from undergoing the rapid decomposition and disintegration that would necessarily attend upon the sand-stone, if unaccompanied by these ingredients.

XI.

NOTICE

ON THE

OCCURRENCE OF COAL,

WITHIN THE

INDO GANGETIC TRACT OF MOUNTAINS.

By Captain J. D. HERBERT, Sup. Min. Survey.

THE discovery of Coal in India, may be considered a recent occurrence. The first notice of this mineral, appears to have been in the Burdwan district, about sixty or seventy miles from the town of that name; where the late Mr. Jones, who formerly owned the works known as the Albion Mills, conceived, and executed the spirited design of rendering available, whatever supply of the mineral might eventually be found; and thus of introducing into general use in India, a substance, which, perhaps, more than any other, has exercised, and will exercise, an influence in advancing the prosperity of nations. He appears to have made an examination of the ground, by boring; before venturing on an experiment, which would require some outlay of capital, and, according to the report which I had of his proceedings, these preparatory trials gave indications of a very extensive bed of Coal; having

considerable thickness, and but little removed from the surface. Of his successor's proceedings, I can give no account; but at the time I visited the mines (the beginning of 1823,) the works had attained a considerable degree of forwardness, upwards of ninety-three thousand maunds of Coal having been raised to the surface.

These mines are situated in the undulating low country, which lies at the foot of that mountain range, along which part of the new road from Calcutta to Benares runs. The road begins to ascend it at *Bankora*, where an earthy decomposing Granite may be seen at the surface, intermixed with Gneiss, which appears to be the prevailing rock on the line thence to *Katkam Sandi*, a little beyond which the descent is made to the plain country, by the *Dangai* Pass. Mica slate is also found in many places. The Gneiss often contains Granite veins, *(Katham Sandi,)* the Felspar of which is of a reddish hue. In the Mica slate, (and Gneiss also, probably) is found disseminated abundance of octahedral iron ore, in grains, and the sand of some of the nullahs is highly charged with it.

These mountains then belong, beyond doubt, to the Primary class of formations—whether bounded along their whole extent by secondary rocks, I cannot say; but on the banks of the *Damuda*, we have at the mine, and but a few feet below the surface, a micaceous sand-stone frequently of a reddish hue, very tender and friable, and under it, the regular bituminous shale of the coal strata.

The next notice of coal, as far as I am aware, is that found by Mr. D. Scott, on the Sylhet frontier, which appears in the Geological Transactions, (New Series, vol. 1.) The specimens were all derived from very small masses, having, in some instances, all the appearance of an imbedded tree or plant, frequently in very thin seams. It is described as occurring in

the sand-stone, which there borders the great mountain zone, forming the continuation in that quarter of the *Himálaya*. This formation, I should be inclined to consider as equivalent to one sand-stone of the Indo Gangetic tract, were it not that it is said to contain beds of bituminous shale, a rock never observed in this quarter. The statement is important, and well deserves verification, as, if not originating in some mistake, it may be considered to hold forth a well-grounded hope of discovering profitable beds of Coal.

A third notice appeared in the Newspaper, of Coal, found in digging a well at *Ságar*, or *Jebbelpur*, (I forget which): of the nature of the rock, or mode of occurrence of the Coal, I have never been able to learn any further particulars.

The fourth notice of Coal in India, is one lately submitted to the Society, by Lieutenant Cautley, Assistant to the Superintendent of the Doab Canal: specimens of the Coal, and including rock, were obligingly submitted to my inspection by that officer. Having myself also, discovered several other localities of this mineral, I have thought it might not be altogether uninteresting, to submit to the Society the several particulars which I have thrown together on the subject.

The Coal found by Lieutenant Cautley, in the vicinity of *Nahn*, is part of a series of thin seams or flat veins, which are traceable along the whole line of sand-stone hills, that lie at the foot of the great *Himálaya* chain or system, and form the transition to the plain country. This sand-stone is (I think it almost certain) part of an extensive secondary formation, which, on the one hand, includes the sand-stone hills of Sylhet, and on the other, the saliferous range of Lahore. This latter opinion, if founded in fact, would tend to establish the identity of this range with the rock marl of England,

the rock which, in most of the Coal fields, immediately overlies the Coal. It possesses coincidences in Mineralogical and Geological character, which add strength to the supposition—such are its argillaceous and conglomerate beds, its low degree of consistence, &c. &c.; but leaving this question for the present, as one for the determination of which further evidence is required, I shall proceed to give the result of my examination of this rock, along nearly the whole of its extent within the British possessions in this quarter, adding such particulars with regard to the occurrence of Coal in it, as I am in possession of.

Along the whole of this tract, which is bounded by the *Setlej* and *Kâli* rivers, this sand-stone forms the common boundary of the plain, and mountain countries. It does not attain to any considerable elevation: its highest peaks, which are between the Jumna and the Ganges, rising about two thousand feet above the plains at their feet, or three thousand above the sea. In other quarters, as at *Ropar* on the *Setlej*, it is scarcely elevated one hundred above the bed of that river, which itself is about one thousand feet. It is found under three very distinct and well marked types. 1. The first is a Micaceous sand-stone of a grey color, containing also scales of Chlorite, and not unfrequently a minute proportion of Carbonate of Lime. When the latter is at all considerable, it possesses great hardness and tenacity; but it is friable and incoherent very often, and little better than loose sand. This type is rarely of the conglomerate structure, and never to any depth. 2. Argillaceous beds of a reddish color with particles of Mica, and also of Chlorite disseminated, which may be separated by mechanical analysis from the finer portion, a reddish bole, composed of Alumina and Silica, colored by oxid. of iron. A small portion of Carbonate of Lime is also found, and when this is more abundant, it assumes the hardness and sonorous qualities of the more well-defined rocks. The Carbonate of Lime is generally found in greatest quantity in the hard tubercular masses of every size, which are peculiar to these and

the sand-stone beds. They also contain thin seams or veins of the bole, which forms the finer part of the general basis. These beds, if seen unconnected with the other strata, would be described as a deposit of brick earth. They occasionally pass into a well defined reddish shale, having a perfect schistose structure, and in hard specimens frequently not distinguishable from some varieties of the older slates. 3. Conglomerate Beds, which consist of the preceding reddish earth as a basis, with perfectly rounded fragments of Quartz Rock, Grey Wacke, Granite, Horn-blende Rock and Lime-stone. The first constitutes nine-tenths of the number, the last is the most rare of all. The arrangement of these water-worn fragments though not agreeable to the position which gravity would assign them, as far at least as size is concerned, is yet very regular, both as regards the definiteness of each stratum, and the parallel position to the stratiform, which those fragments hold that have any thing of a flat shape: some of these layers alternating with argillaceous beds, or occasionally with sand-stone strata, are not above three inches thick, while others are fifty feet. It is not unusual to see them gradually extenuated till they disappear, thus forming what are called Lens-shaped strata. Sand-stone occasionally, but rarely, forms the basis.*

It is then in this rock that the Coal occurs, in every instance but one, in the sand-stone type. Its mode of occurrence, as far as I have been able to judge, is in flat veins or seams, more or less inclined to the horizon. The quantity is never considerable, the largest vein yet discovered, being about nine inches or a foot in thickness. In general they are much smaller, and some are not more than one-twentieth of an inch. The line of contact with the sand-stone is always sharp, and well defined, there being nothing interposed analogous to the shale of the Coal formation, and the only peculiarity

* In strictness perhaps, there are but two types, the Argillaceous and the Arenaceous—the Conglomerate being considered a modification of either.

observable in the sand-stone, being an ochreous stain, extending to a certain distance, but strongest in the immediate contact of the vein. In one locality, a saline efflorescence accompanies it, as also, sulphurous incrustations. Specimens have been obtained from another locality, with disseminated pyrites.

The specific gravity varies from 1. 32. to 1. 58. The latter being too high from adhering stand-stone. The hardness rather exceeds that of Selenite : 2. 0. to 2. 5. of Mohs' system, may represent the limits : it is of a jet black color, possesses considerable lustre, particularly the smaller veins, which are extremely beautiful. The composition is, in general, impalpable, but it has sometimes the ligneous structure—in the latter case, the lustre is low in the direction of the fibres, and the fracture less like that of true Coal. The transverse fracture has, however, the usual lustre, and when reduced to fragments, it is not distinguishable from the other kinds. Where the ligneous fibre has disappeared, the fracture is perfect conchoidal, and uneven, the former being frequently marked with concentric circles, similar to what is observed in Cannel Coal. The fragments are indeterminately angular, approaching to wedge-shaped. It burns with flame, giving out a thick smoke and bituminous smell, which, in some specimens, is accompanied by the odor of sulphurous acid. It leaves a reddish brown ash, of equal bulk with the original fragment.

This general account of its properties, enables us to refer it at once to the Bituminous Coal of Mohs. The specific gravity, in some of the specimens, is a little higher, but this is obviously the effect of impurities. It is more difficult to discover, with which of the numerous sub-species and kinds of former writers, it is synonimous. The descriptions are so vague, and there is so much similarity in the few particulars that approach to definiteness, that one cannot but consider the greater part of them as merely

different shades of the same substance. If it were necessary to fix its place amongst a series of fanciful divisions that have no reference either to science or utility, I would say, that some specimens appear to approach nearest to the Conchoidal brown Coal of the Wernerians, were it not for the obvious absurdity of calling a substance brown, the color of which is in reality of the most perfect black. Other specimens, the smaller veins for instance, bear considerable resemblance to jet, and a third set to Cannel Coal, thus showing, that in reality, these are distinctions without differences. The two species of Mohs are, however, well marked, and, therefore, easily discriminated; and this not only by their chemical properties, but also by the more accessible character of specific gravity. The bituminous Coal, when not contaminated with foreign earthly ingredients, has a specific gravity below 1·4, the non-bituminous, above. To the former, our mountain Coal belongs, and its proportion of volatile ingredients, which I determine to be fifty-four per cent., assigns it a place near the most perfect Coal.

A practical division of the varieties of Coal has been: 1. Those which burn with much flame, but do not coke, or leave cinders, the refuse being a light ash. 2. Those which burn with less flame, but coke and leave cinders. 3. Those which, like charcoal, burn without flame, and leave a bulky and heavy ash. The first, which is comprehended under the bituminous species of Mohs, includes the Cannel Coal of Scotland, and Wigam Coal of Lancashire. The second division is also comprehended under the bituminous species of Mohs, and includes New Castle, Westmoreland, and Staffordshire Coal. The third is the non-bituminous Coal; the examples are Kilkenny Coal, Welsh Coal, and some varieties of Scotch Coal. The Burdwan Coal belongs to the first division, as do also some specimens of our mountain Coal, others again seem to burn with less flame, besides having a higher specific gravity than belongs to Coals of this class.

The localities of the mountain Coal yet discovered, are: 1. That mentioned in Lieutenant Cautley's communication, which has been already submitted to the Society. This vein or seam, I am told by Dr. Govan, was originally discovered, when the British army were encamped under Náhan, at the opening of the Gorkha war. 2. In the *Timlí* Pass, leading into the *Dehra Dún*, in a stratum of conglomerate. This Coal has the ligneous structure almost perfect, and differs but little in appearance from common Charcoal. The site is rendered remarkable by the saline efflorescence, and sulphurous incrustations which accompany it. Who was the first to observe this Coal, I cannot say; but in 1817, I made notes of its occurrence, and in that year or the following, I sent specimens of it, by desire of a friend, to Mr. Ricketts, which the late Dr. Voysey pronounced to be the brown Coal of Werner. 3. In the *Kherí* Pass, where it occurs in sand-stone, both in the form of an imbedded tree or log, with the ligneous structure almost perfect, and in numerous thin seams, having a strong resemblance in lustre and compactness to jet. This locality I discovered in April last: it is much more productive than either of the others: the principal vein, which I have compared to an imbedded tree, may be about twelve inches square. The product of this seam has a specific gravity of 1,4984. It is inflammable, but not without a high heat. It is most remarkable for its want of lustre till reduced to fragments, in which state it is not distinguishable from the jet-like variety: another curious peculiarity is the ease with which it is reducible into fragments of a certain size, and the resistance it opposes to any further comminution. In this property, its lustre in fragments, and its high specific gravity, it is easily distinguished from Charcoal, which it, in other respects, so closely resembles, as to be liable to be mistaken for it. It contains about fifty-four per cent. volatile matter, which being driven off, leaves a brilliant looking *Coke*, part of which was found to have a specific gravity exceeding that of water, part, less; this induces the supposition, that the proportion of volatile ingredients is underrated, although it was found that, in the last hour

of the experiment, only 1,45 grain was lost, though exposed to a very considerable heat: the original quantity being one hundred grains. The retort broke at this period, and leisure was wanting for the repetition of the experiment. From the appearance of the products, which consisted of water, carburetted hydrogen, and an oily looking dark colored fluid, I should infer its resemblance to the Bovey Coal of England, from which, however, in external appearance, and in specific gravity, it differs sufficiently. The more resinous-looking varieties from this locality, in which the ligneous structure has disappeared, have a specific gravity of 1,386, a higher lustre, and are more inflammable. 4. In the same Pass, about half a mile from the preceding locality, my assistant, Captain Manson, discovered several other small veins, the Coal of which has a high lustre and conchoidal fracture.

The fifth locality, and the one best worthy of notice, is on the ascent from *Bhimauri* to *Bhím Tal*, in the bed of the *Balía*, close by the bridge over that stream. This vein was shown me by a Native, who also furnished me with a specimen, the half of which was Pyrites. The rock is sand-stone, and, as remarked of that in the *Kherí* Pass, is much discolored in the neighbourhood of the vein. The vein is about four inches in thickness, (that is, the largest, for there are several) and the Coal has a high lustre, and occasionally a perfect conchoidal fracture. No traces of organic structure are visible, the composition being impalpable. It is remarkable, as indeed are all the varieties, for its extreme brittleness, which is such, that no specimen of any size is obtainable. Were it not for this defect, many of them might be used as substitutes for jet, to which frequently they bear no inconsiderable resemblance. The present variety has, however, the aspect rather of Cannel Coal, and like that, when cut with a sharp knife, the surface is left full of small conchoidal depressions, which give it very much the appearance of a spongiform structure. This Coal burns with the most brilliant flame of any: occasionally being incrusted with sulphur, it developes the odour of that substance in combustion.

I shall here enumerate, for comparison, my determinations of the specific gravity of these specimens, with those of the best defined varieties, as distinguished by Mineralogists.

The Balia Coal,	1	3236	Splent Coal, (Govr. Colln.)	1	2903
Another piece,	1	3287	*The following are from Books.*		
A third,	1	335	Bovy Coal, by Hatchett,	1	13
A fourth,	1	3435	Glasgow Coal, by Ure,	1	23
The Kheri Coal, (ligniform)	1	4984	New Castle Coal, by Watson,	1	27
Another piece,	1	43	Kilkenny Coal, by Thomson,	1	43
A third, (piciform)	1	386	Ditto, by Mushet,	1	60
Burdwan Coal, (Slaty)	1	493			
Cannel Coal, (Govr. Colln.)	1	278			

Bituminous. *Non Bitum.*

It will be, perhaps, asked; is this Coal, of which the traces are probably widely diffused in our sand-stone range, likely to prove of any value, or do these many indications afford any ground to hope for the discovery of more extensive and profitable deposits? To this it may be replied, that the considerations on which are founded the hope of discovering, in the neighbourhood of these mountains, the true Coal formation, are quite independent of its occurrence under this type and in this form. If any thing, perhaps, they are rather unfavorable to the expectation of eventually discovering beds of the true Coal formation. For it has been noticed, that in those countries in which the Coal beds are most largely developed, as in England, the traces of the mineral, in the superincumbent sand-stone, are rare, if not altogether wanting; while on the Continent, where the true Coal beds do not occur, small seams or veins are frequently met with in this rock.

But taking into consideration the arrangement of the surface in India, and the fact, that we have a trough, or basin, as it were, situated between

the great *Himálaya* system on one side, and the table land of *Malwa* on the other, bounded, too, by rocks that are always found associated with the Coal measures, it does not appear improbable that a valuable deposit of this mineral may yet be found somewhere between the line of secondary sand-stone described in this paper, and the primary sand-stone, which makes its appearance at *Dehli* and other places. But, for the full and correct consideration of this question, data are still wanting. The above are the containing rocks of the Coal formation ; it being never found above the one or below the other, and in this fact, combined with the configuration of the surface, are contained the true grounds on which the discovery may be looked for. Certainly not in the occurrence of the trifling veins and seams above noticed.

The grey-wacke formation being considered, by most Geologists, as synonimous with the old red sand-stone, the occurrence of Coal, underneath the former rock, does not invalidate the truth of the opinion, which assigns a fixed place to the Coal measures in the general arrangement of formations. It would appear, however, that the Coal found subordinate to grey-wacke is, generally, of the non-bituminous species. Another fact connected with the occurrence of Coal, as associated with this rock, is the prevalence of trap rocks. In the Indo Gangetic tract of mountains, grey-wacke supplies the place of the old red sand-stone, lying immediately on the rock described in this paper, believed to be the new trap rocks, which have not, however, yet been traced to any extent, although there are certainly indications of them in more than one place. The Coal found in the *Balía* does, certainly, lie very near the junction of the two rocks, and there are undoubted trap rocks in the immediate neighbourhood. In particular, I may enumerate a green stone, a felspar porphyry, and a porphyry, with a greenish grey basis, almost compact, with imbedded crystals of felspar. These circumstances bear some kind of resemblance to those described, as belonging to the Welch coal-fields ; but in the greater elevation of our grey-wacke, and the absence of every thing like a

Coal basin, the comparison fails: the Welsh Coal is, however, of the non-bituminous kind, and therefore not so valuable. The circumstances too, here noticed, on which, after all, no great stress can be laid, are only found in the neighbourhood of this single locality; all the others being far removed from the grey-wacke formation, and having no trap rocks in their vicinity.

XII.

NOTICES

OF THE

LANGUAGES, LITERATURE, AND RELIGION

OF THE

BAUDDHAS OF NEPAL

AND BHOT.

By B. H. HODGSON, Esq., Civil Service,

Assistant to the Resident at Katmandoo.

THE various contributions which I have had the honour to forward to the Library and Museum of the Asiatic Society, and the lists by which they have been accompanied, will have put the Society in possession of such information as I have been able to collect respecting the articles presented. Some connected observations, suggested by the principal of them, may, however, be not unacceptable, as derived from enquiry on the spot, and communication with learned Nepalese. I do not pretend to offer a complete or detailed view of the Literature or Religion of the Nepalese, as derivable from conversancy with the sacred authorities, the study of which is obstructed, not only by inherent difficulties, but by considerations of a local nature, originating in the displeasure expressed by the Nepalese Government towards such of its subjects as are suspected of imparting to Europeans the knowledge they possess. A few general remarks are all, therefore, that can be attempted at present, and may prepare the way, it is hoped, for further investigation.

The proper language of *Nepal*, or the *Newari*, has much, in common, with that of *Bhot* or *Tibet*. It may have been, perhaps, an inferior and poorer dialect, which has, consequently, been obliged to borrow more extensive aid from the copious introduction of Sanscrit. The following is a comparison of a few terms in both dialects:

English.	*Newari.*	*Bhotiya.*
The World,	*(s.) Sansár,	———
God,	(s.) Bhagwan,	Jobi, Sanghiah, Laha.
Man,	(s.) Manno, or Majan,	Khiyogu.
Woman,	Mísá,	Bemí.
Quadruped,	(s.) Pasu,	———
Bird,	Gango,	(K.) Djia.
Insect,	(s.) Kicha,	———
A Worm,	Dalambi,	———
Fire,	Mih,	Mha.
Air,	(s.) Phoy,	Lháphu.
Earth,	Cháh,	(K.) Sha.
Water,	P. Lo. C. Long. B. Gná,	Chú.
The Sun,	(s.) Súraj Deo,	†Karma, possibly Sunshine.
The Moon,	Timla Deo,	Númú.
The Stars,	(s.) Nagú,	†Nima.
A Mountain,	(s.) Gúh,	Rajhi.
A River,	Khussi,	Yamu Chung.
Father,	Boba and Opju,	Ava and Aba.
Mother,	Má,	Amma.
Grand-father,	Adjhu,	Adjhu.
Grand-mother,	Adjhama,	Adzhi.
A Child,	Mocha,	Namú.
A Boy,	Kay Mocha and Bháju,	Phú.
A Girl,	Miah Mochu and Mejú,	Pamú.
Uncle, (plural)	Kakka,	Aghu.
Aunt, (ditto)	Mámjú;	Ibi.
Summer,	(s.) Tápullá,	———

* The (s.) indicates a Sanscrit origin.

† Mr. KLAPROTH, in his Comparative Vocabulary, applies *Karma* to *Stars*, and *Nima* to the *Sun*. The former, as observed by Mr. HODGSON, signifying *Sunshine*, may be connected with the Sanscrit *Gherma*, warm. I have added a few words from the Tibetan Vocabularies of the *Asia Polyglotta*, which are marked (K.) It is to be observed, however, that the *Bhotiya* terms do not always correspond with those given as *Tibetan*, by Mr. KLAPROTH, although they do occasionally agree.—H. H. W.

English.	*Newari.*	*Bhotiya.*
Winter,	Chylla,	(K.) Gun.
Grain,	Uan,	Soh.
Rice,	Jaki,	Bra.
Wheat,	Cho,	Tho.
Barley,	Tacho,	———
Marriage,	Biah,	Páma.
Birth,	Macha Bolo,	Kiowa.
Death,	Séto,	Shesin.
A House,	Chah,	Khim.
A Stone,	Lohu,	Ghára.
A Brick,	Appa,	Zhobu.
A Temple,	Deywa,	Lha.
An Image, (of a man or beast,)	Kata Malli,	———
A Bridge,	Taphú,	———
A Tree,	Simah,	(K,) Ston–bba.
A Leaf,	Sihau,	(K.) Loma.
A Flower,	Swong,	Meto.
A Fruit,	Sí,	———
A Horse,	Sallo,	Tapu.
A Bull,	Doho,	Paláng.
A Cow,	Mása,	Lango.
A Buffaloe,	Miah,	Mye.
A Dog,	Khicha,	Khigo.
A Cat,	Bhow,	Gure.
A Jackal,	Dhouh,	Kipchang.
A Sister,	Kihin,	Chamu.
A Brother,	Kinja,	Chou.
Kindred,	Thajho, and Tha Mannu,	———
Strange Folk,	Kato and Miah Pi,	———
The Head,	Chong,	(K.) Wu.
The Hair,	Song,	Tra.
The Face,	Qua,	Tongba.
The Eye,	Mekha,	Mí.
The Nose,	Nhiya,	Gna.
The Mouth,	Mhútú,	Kha.
The Chin,	Múno,	Koma.
The Ear,	Nhíapo,	Nhamjo.
The Forehead,	Kopa,	Prála.
The Body,	Mho,	Zhúbú.
The Arm,	Laha,	Lakhpa.
The Leg,	Tútí,	Kangba.
Right,	Jon.	Yumma.

English.	*Newari.*	*Bhotiya.*
Left,	Kho,	Yabba.
A Month,	La,	Láwa and Dagwa.
A Year,	Dat'chí,	Lochik.
Day,	Gniuh or Gni,	(K.) Nain.
Night,	Chá,	(K.) Chan.

With regard to the *Newari* words, I can venture to say they may be relied on, though they differ somewhat from KIRKPATRICK, whose vocabulary, made in a hurry, exhibits, unavoidably, some errors, especially that of giving Sanscrit words instead of the vernacular. It is remarkable that the *Newars* (those that pretend to education, and those who are wholly illiterate) are apt, on all occasions, to give to a stranger, a *Sanscrit* instead of their own *Newári* name, for any object to which their attention is called for the purpose of naming it. This trick owes it origin partly to vanity, and partly to the wish to be intelligible, which they fancy they cannot be in speaking their own tongue. The real poverty of the *Newari* is also, no doubt, another cause, and its want of words expressive of general ideas: thus, *Creation, God,* have no *Newari* names, and the *Sanscrit* ones have therefore been borrowed of necessity; the like is true of, *mankind,* for which, as well as for the two former words, I have not been able, after great pains, to obtain any vernaculars. When a *Newar* would express the idea of God, without resorting to *Sanscrit,* he is driven to periphrasis, and says *Adjhi Deo,* which word is compounded of *Adjhu,* a Grandfather, and *Deo,* and thus, by reverence for ancestors, he comes to reverence his maker, whom he calls, literally, the father of his father, or the first father.

As for the *Bhotiya* words, I cannot always vouch for them, few as they are, having obtained them from a Lama, who was but little acquainted with *Newári* or *Parbattiya,* The twelfth word in the *Newari* column, or *Water,* is given according to the dialects of the valley. Water is *Lo,* at *Patan, Long* at *Katmandu,* and *Gnã,* at *Bhatgong;* these places being the capitals of as many kingdoms before the Gorkha conquest.

With respect to the numerals of the decimal scale, the resemblance is strikingly close.

NUMERALS.

Bhotiya.	*Newari.*	*Bhotiya.*	*Newari.*
1 Che.	Chi.	29	Ní Gún.
2 Gne.	Na shi.	30 Súmchú (thambah.)	Ní Sánho.
3 Súm.	Swong.	31	Swi Chi.
4 Zghe.	Peh.	32	Swi Nassy.
5 Gnah.	Gniah.	33	Swi Swong.
6 Túkh.	Khu.	34	Swi Pih.
7 Tún.	Nha, or Nhasso.	35	Swi Gniah.
8 Gheah.	Chíah.	36	Swi Khu.
9 Gú.	Gún.	37	Swi Nha.
10 Chú (Thámpah an expletive merely.)	Sánho.	38	Swi Chiah.
		39	Swi Gún.
11 Chu-che.	Sanche.	40 Zhe-chu (thampah.)	Swi Sánho.
12 Chu-gne.	Saran Nassi.		
13 Chu (p.) Súm (the letter (p.) written, but scarcely audibly uttered.)	Saran Swong.	41	Pí Chi.
		42	Pí Nassi.
		43	Pí Swong.
14 Chú (p.) Zhe.	Saran Pih.	50 Gnah-chu (thampah.)	Gniayú or Gniúu, or Pi-sanho, or merely by pausing on the last letter of Gniah, or 5: and thus also 60, 70, &c. are formed out of 6, 7, &c.
15 Cheánga.	Saran Gniah.		
16 Chúrú.	Saran Khu.		
17 Chuptin.	Saran Nha.		
18 Chopkia.	Saran Chiah.		
19 Chúrko.	Saran Ghúu.		
20 Né shú (thambah.)	Saran Sánho.	60 Tukh-chu (thampah.)	Quí.
21	Ní Chy.	70 Tun do. do.	Nhiúu.
22	Ní Nassi.	80 Gheah do. do.	Chiuh-uu.
23	Ní Swong.	90 Gu (p.) do. do.	Goo,;í.
24	Ní Pih.	100 Gheah (thambah.)	Sachy.
25	Ní Gniah.		
26	Ní Khú.	1000 Tong-tha-che.	
27	Ní Nhí.	100,000 Thea.	
28	Ní Chiah.	10,00,000 Búm.*	

* The first *ten*, of the *Bhot* numerals, as well as 100 and 1000, are precisely the same as the Tibetan numerals of the *Asia Polyglotta*, with reference to the different modes of representing the same sounds, adopted by Mr. Hodgson and Mr. Klaproth.—H. H. W.

Nor is the variation, after passing the *ten*, of any importance, the principle of both being still the same; that is, repetition and compounding of the ordinals, thus ten and one, ten and two, are the forms of expression in both, and so, twice, &c. The *Bhotiya* word *thampa*, postfixed to the decimally increasing series, is a mere expletive, and often omitted in speech. The *Newari* names of the figures from one to ten, as given by KIRKPATRICK, are not correct, and hence the difference between the *Newari* and *Bhotiya* names has been made to appear greater than it is: in fact, it seems to me, that even the little difference that remains in the present specimens, may be resolved into mere modes of utterance, according to the genius of the two languages.

Although the following offer no verbal resemblances, the principle on which they are formed presents several analogies.

Bhotiya and Newari names of the twelve months and days of the week.

	Bhotiya names of months.					
	Newari.			*Bhotiya.*		
February,	———		———	Dagaw,	or	Láwa, Tangbu.
March,	Chongchola,	or	Challa.	(Láwa),	„	Gnipa,
April	Bachola,	„	Nelá.	(Láwa),	„	Sumba.
May,	Túchola,	„	Swola.	(Láwa),	„	Zhibà,
June,	Dil'la,	„	Péla.	(Láwa),	„	Gnappa,
July,	Gung'la,	„	Gniàla.	(Láwa),	„	Tuakpu,
August,	Yung'la,	„	Kholu.	(Láwa).	„	Dumba,
September,	Koula,	„	Nhúla,	(Láwa),	„	Gnappa.
October,	Kozla,	„	Chála.	(Láwa),	„	Guabbu,
November,	Thingla,	„	Gungla.	(Láwa),	„	Chuba,
December,	Puéla,	„	Selá.	(Láwa),	„	Chu-chikpa,
January,	Sel'la,	„	Zhin'chala.	(Láwa),	„	Chu-gnipa.
February.	Chel'la,	„	Zhin'nala.	———		———

The second set of *Newari* names is formed merely by compounding the word *Lá*, a month, with the names of the cardinals, one, two, &c. As for

the first set of names; here too, we have the final *La*, and the prefixes are probably mere charactistic epithets of the seasons, thus February is called *Chella*, but *Chella* means also the cold month, or winter. Further, however, I cannot explain the meaning of the compounds.

The *Bhotiyas*, like the *Newars*, have no simple names for the months, but call them periphrastically the first, second, &c. month. *Dagwa* and *Láwa*, both mean a month; but in speech this word is never prefixed, save in speaking of the first *Bhotiya* month, or February, for from February their year begins. What *Tángbu* means, I know not, unless it be the same with *Thampa*, the word that always closes the series of numbers, 10, 20, 30, &c. The names of all the others are easily explained, they being compounds of the numbers 2, 3, &c. with the syllable *pa*, or *ba*, evidently the *La* of the *Newars* post fixed.

Newari names of the seven days of the week.

Sunday,	(s) Adhwina,	or	Chunna.
Monday,	(s) Swomwa,	„	Neno.
Tuesday,	(s) Ongwa,	„	Swono.
Wednesday,	(s) Budhwa,	„	Peno.
Thursday,	(s) Bússowa,	„	Gniano.
Friday,	(s) Sukrawa,	„	Khonno.
Saturday,	(s) Sonchowa,	„	Nhúno.

The first are wholly corrupt Sanscrit, and the second is formed by compounding the word *Nhi* or *Gni*, a day, with the cardinals: the *Newars* have no simple words of their own, expressive of the seven days.

The *Párbattiya Bhásha* is one of the Indian prakrits, brought into these hills by colonies from below, and is so generally diffused, that in the provinces west of the *Gogra*, it has nearly eradicated the vernacular tongues; and though less prevalent in those east of that river, it has, even among them,

divided the empire of speech almost equally with the local mother tongues; which too are daily, yet further, giving way before it.

The *Gorkhas* speak this *Párbattiya* dialect; and to their ascendancy is its prevalence, in latter times, to be partly ascribed. The valley of *Nepal* is indeed almost the only spot, not remote from the plains, where the vernacular speech of the people has maintained its ground: the *Newari* being, in substance, distinct from all the numerous dialects of Sanscrit original.

Now, as these dialects (to say nothing of their conquests along the whole line of hills) have penetrated to the districts close around the valley, to the countries directly *north* of it; and have even long had a footing in the valley itself, one is apt to ask, why its vernacular tongue has not given way before them, as in so many other instances?

The causes of its escape are, probably, these three: 1st. The fertility of the valley enabled the people to multiply rapidly, and soon to give tolerable consistency to their own speech.

2d. Its uniform surface made communication between all its inhabitants easy and frequent; whence the speech was further advanced, provided with a tolerable stock of words, and formed into a sort of *national* language.

3d. Its numerous people early adopted a religious persuasion (*Buddhism*) which made them look on the *Hindu* colonists with jealousy. Those colonists were commonly of the *Brahmanical* and *Kshetriya* tribes—tribes, which, in the more fervid days of yore, could as ill endure a *Buddhist* as a *Buddhist* could them.

All these circumstances were reversed in regard to the mountainous tracts, whose people were comparatively few, and those few cut off from easy commerce with one another by huge barriers every where intervening.

Hence they remained so long poor in words and ideas, that when the *Hindu* colonists (probably in the 15th century, in greatest numbers) came among them, those colonists were enabled, without much difficulty, to make their own speech and creed prevail over those of the aborigines.

Letters.

A variety of characters is met with in the Nepalese books, both *Newari* and *Bhotiya*, some of which are now obsolete, and are undecypherable. A manuscript, of which a copy is forwarded, contains a collection of these Alphabets, each bearing a separate designation, and differing, in some degree, from those now in use. Of the *Newari*, three kinds of letters are most familiarly known, and four of the *Bhotiya*.*

The three *Newari* alphabets are denominated *Bhanjin Mola*, *Ranja*, and *Newari*. Whether these three sorts of letters were formerly used by the *Siva Márgi Newars*, I cannot say, but old *Bauddha* works exhibit them all, especially the two former. *Newári* alone is now used by both sects of *Newars* for profane purposes, and for sacred, both often employ the *Devanágari*, oftener the *Newári*. If the *Siva Márgi Newars* ever used (which I doubt,) *Bhanjin Mola*, or *Ranja*, at least, they do so no longer, or the *Bauddhas* having long ceased ordinarily to employ those letters, in making copies of their scriptures, few *Bauddhas* can now write them; and the learned only (who are accustomed to refer to their old works of religion,) can read them with facility.

In regard to the origin of these letters, we may, without hesitation, refer the *Newári* to *Nágari*; but the other two present more difficulties. Dr. Carey

* See Plates.

was, some time back, of opinion, that they are mere fanciful specimens of caligraphy. This notion is refuted by the fact of their extensive practical application, of which DR. CAREY was not aware, when he gave that opinion.* By comparing one of them (the *Ranja)* with the fourth alphabet of the Bhotiyas, it will be seen, that the general forms of the letters have a striking resemblance. Of the *Bhanjin Mol,* I can say little: it has a very ornate appearance, and possibly, if the apparently ornamental parts were stripped from the letters, they (as well as the *Ranja)* might be traced to a *Devanágari* origin, from the forms of which alphabet the *Bauddhas* might possibly alter them, in order to use them as a cover to the mysteries of their faith. The *Bauddhas* are, originally, Indians: now, though probability may warrant our supposing that they might alter existing alphabetical letters, for the purpose above hinted at, it will hardly warrant our conjecturing, that they would undergo the toil of inventing entirely new characters. All follow the *Devanágari* arrangement, and, upon the whole, I should not hesitate to assign them a *Devanágari* origin.

Of the *Bhotiya* characters, four kinds are distinguishable; but only two of them are known by name to the *Newars:* they are called *Uchhen* and *Umen.* The third kind seems to be only a broken, or epistolary form of the second, and the fourth, as already observed, bears some affinity to the *Ranja.* There is also a character in use ascribed to the *Sokhphos,* who are said to be a fierce and powerful people, living on the confines of Northern *China* proper.†

---

* It is quite obvious, that both the Alphabets referred to are the Devanágari, fancifully and slightly modified.—H. H. W.

† Of these, the first is the character known as that of Tibet. Some of the letters bear a resemblance to those of the Devanágari alphabet, but the rest can scarcely be referred to the same source, and were probably invented by the Bauddha Missionaries after quitting India. No resemblance to most of them is traceable in ancient inscriptions.—H. H. W.

Shri Nidhi Bhojak Collection

| | | |

Shree Alphabets of Nepal proper.

रञ्जाक्षरम्

अ	आ	०।	क	ख	ग	घ	ङ
ङु	ङू	।।	च	छ	ज	झ	ञ
ञ	ञु	।०	ट	ठ	ड	ढ	ण
ण	ण्	८६	त	थ	द	ध	न
ल	ल्	७७	य	या	व	रा	म
रा	रो	८६	श	ष	ल	व	
आ	औ	०।०	स	य	स	ह	क्ष

अक आका ङुकि ङुकी उकु उकू अऋ
ऋॠ ऌॡ ऌॡ यक रके अका औको

नेपालाक्षरम्

अ	आ	०।	क	ख	ग	घ	ङ
ङ्	ङ्ा	।।	च	छ	ज	झ	ञ
उ	उ	।०	ट	०	ड	ढ	ण
ण	ण्	८६	त	थ	द	ध	न
ल	ल्	७७	य	र	व	रा	म
ग	ग	८८	श	ष	ल	व	
आ	औ	०।०	स	य	स	ह	क्ष
ं	ः						

अकअका ङकि ङ्काउकु ऊकू अऋ अॠ
ऌॡ ऌॡ यक रके आका औको अंकं अःकः

स्रजिंमालाक्षरम्

अ	आ	०।	क	ख	ग	घ	ङ
ङ्	ङ्ा	।।	च	छ	ज	झ	ञ
उ	उ	।०	ट	ठ	ड	ढ	ण
ण	ण्	८६	त	थ	द	ध	न
ल	ल्	७७	य	र	व	रा	म
ग	ग	८८	श	ष	ल	व	
आ	औ	०।०	स	य	स	ह	क्ष

अ क अका ङ कि ङ्का उ कु ऊ कू
अ क्ष अ क्ष य क्ष र के आ का औ को

my European readers with many grains of allowance. These words are names importing the most different things in the world in the favoured part of Europe, and in Asia. The intelligent resident in Hindustan will have no difficulty in apprehending the exact force which I desire should be attached to such comprehensive phrases, especially if he will recollect for a moment that the press, writing, and books, though most mighty engines, are but engines; and that the example of China proves to us indisputably, they may continue in daily use for ages in a vast society, without once falling into the hands of the strong man of Milton; and consequently, without awaking one of those many sublime energies whose full developement in Europe has shed such a glorious lustre around the path of man in this world.

The printing of *Bhot* is performed by wooden blocks; which, however, are often beautifully graved, nor are the limited powers of such an instrument felt as an inconvenience by a people, the entire body of whose literature is of an unchanging character.

Their writing, again, often exhibits fine specimens of ready and graceful penmanship. But then it is never employed on any thing more useful than a note of business, or more informing than the dreams of blind mythology, and thus, too, the general diffusion of books (that most potent of spurs to improvement in our ideas) becomes, in *Bhot*, from the utter worthlessness of the books diffused, at best but a comparatively innocent and agreeable means of filling up the tedious hours of the twilight of civilization.

Religious Writings.

With respect to the authorities of the *Bauddha* religion, or their Sacred Scriptures, the universal tradition of the *Nepalese Bauddhists*, supported by sundry casual notices in their existing works, asserts, that the original body of those Scriptures amounted, when complete, to eighty-four thousand volumes.

These works are known collectively, and individually, by the names *Sútra* and *Dharma*, and in the *Púját kánd*, there is the following stanza :

" All that the *Buddhas* have said, as contained in the *Máha Yán Sútra*, and the rest of the *Sútras*, is *Dharma Ratna*." Hence the Scriptures are also frequently called " *Buddha vachana*," the words of the *Buddha*. SÁKYA SINHA first reduced these words to writing ; and in this important respect, SÁKYA is to *Buddhism* what VYÁSA is to Brahmànism. SÁKYA is the *last* of the seven *genuine Buddhas*. The old books universally assert this ; the modern *Bauddhas* admit it, in the face of that host of ascetics, whom the easiness of latter superstition has exalted to the rank of a *Tathágata*. The sacred chronology is content with assigning SÁKYA to the *Kali Yuga*, and profane chronology is a science which the *Bauddhas* seem never to have cultivated. In the subsequent enumeration, it will be seen that SÁKYA is the " Speaker" in all the great works. This word merely answers to " hearer," and refers to the *form* of the works, which is that of a *lecture*, or *lesson*, delivered by a *Buddha* to his *Bodhisatwas*, or disciples. That SÁKYA SINHA first collected and secured, in a written form, the doctrines taught by his predecessors, and himself, is a fact for which I cannot cite written authority, but which seems sufficiently vouched by the general belief of all the Bauddhas of *Nepal* and of *Bhot*. Not one of them seems ignorant of it. The words *Tantra* and *Puràna*, as vaguely expressive of the distinction of esoteric and exoteric works, are familiar to the *Bauddhas* of Nepal ; but it would seem that their own more peculiar, but not more precise, names are *Upadesa* and *Vyákarana*, *Gátha*, *Játaka*, and *Avadán*, seem to be rather subdivisions of *Vyákarana* than distinct classes.

The word *Sútra* is often explained *Múla Grantha*, *Buddha vachana* ; and in this sense it has been held to be equivalent to the *Sruti* of the Brahmans, as has their *Smriti* to the *Bauddha Vyákarana*. But, apt as *Buddhism* is to

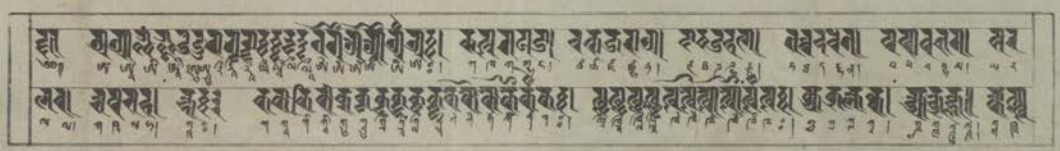
The Urdhanghu Letter

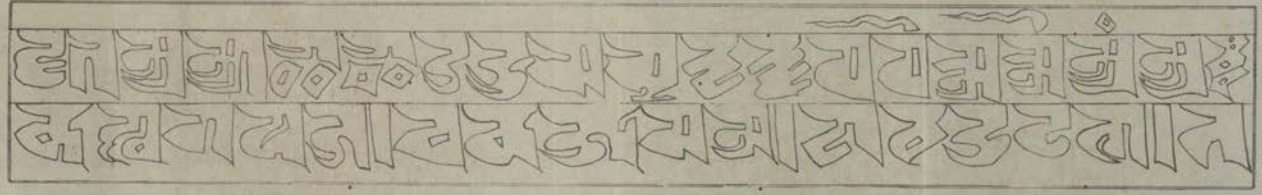
The Khachchu Letter

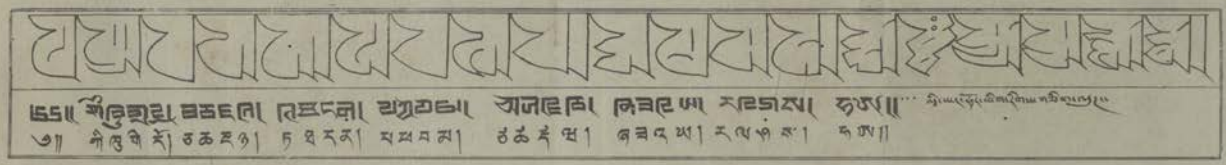
The Gambirdee Letter

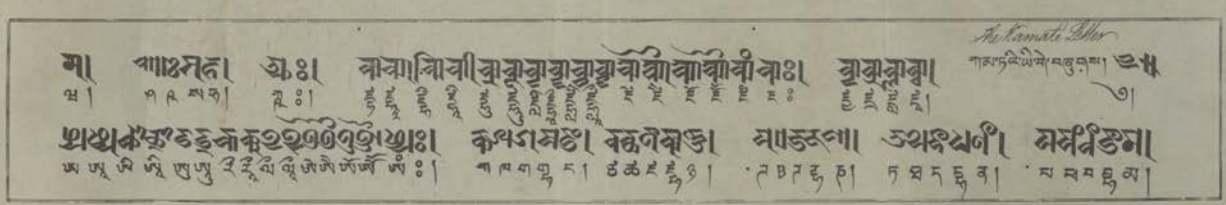
The Sundrehu Letter

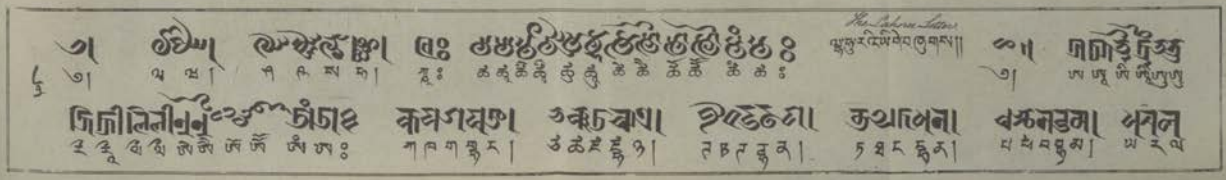
Sanisa Alphalet

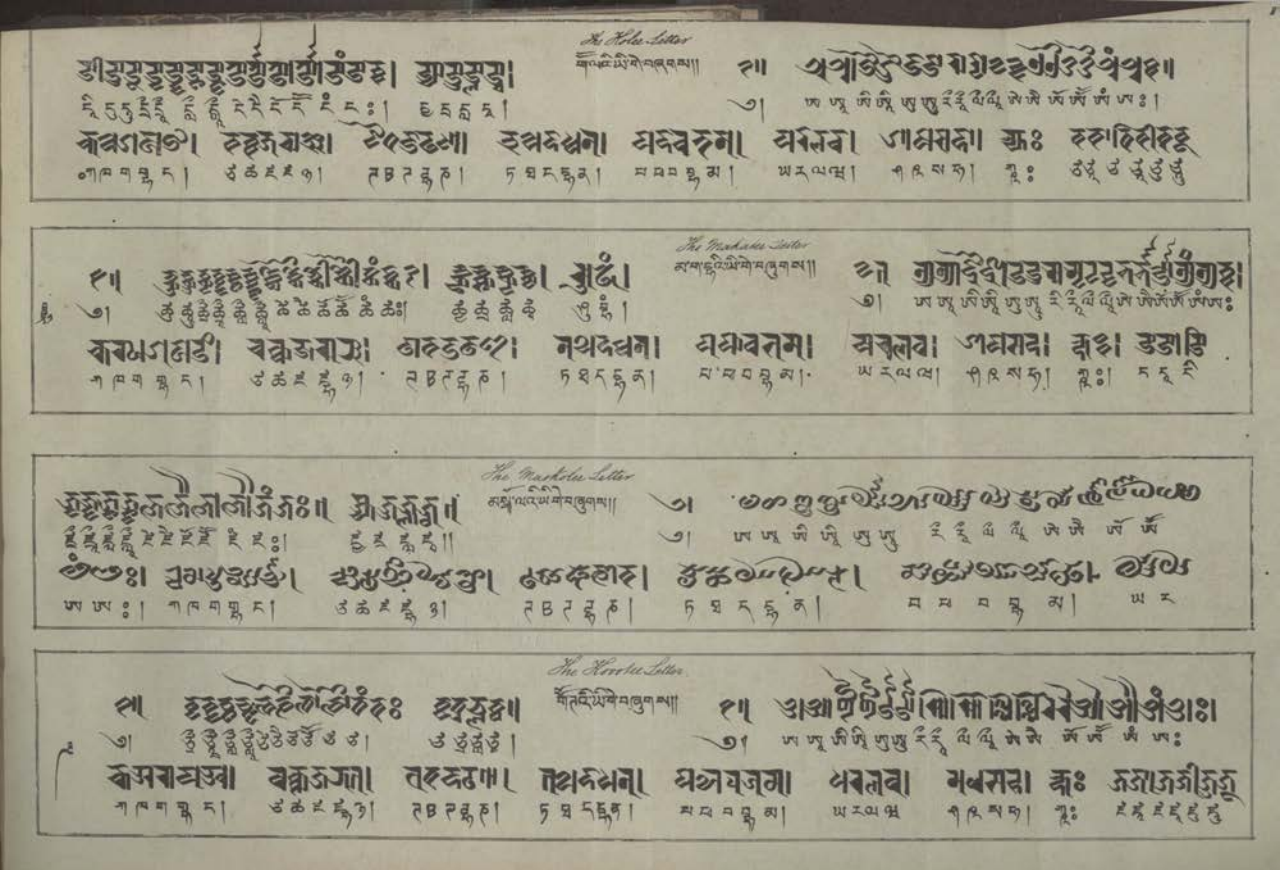


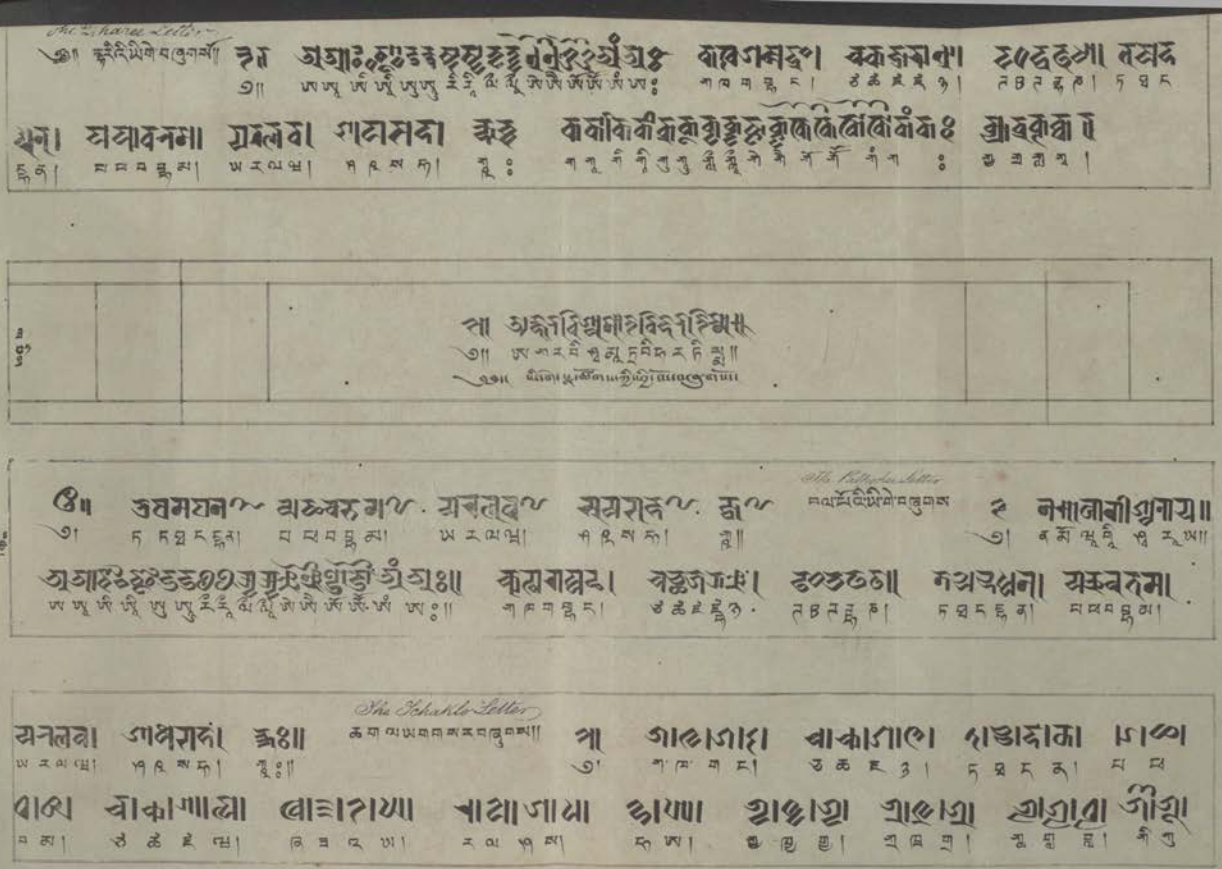


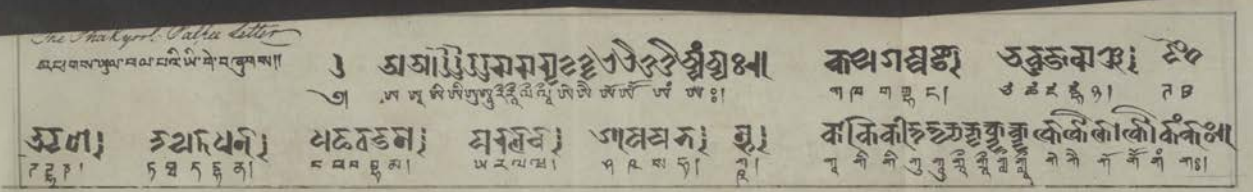


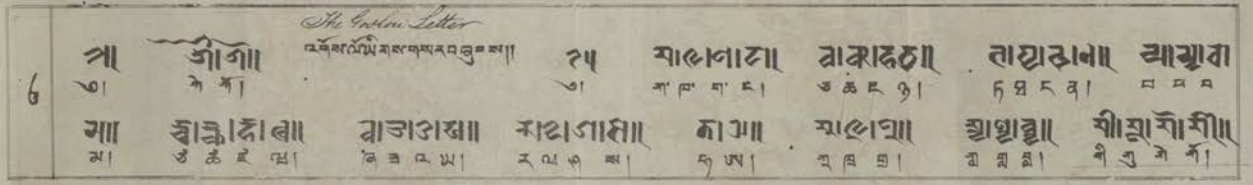


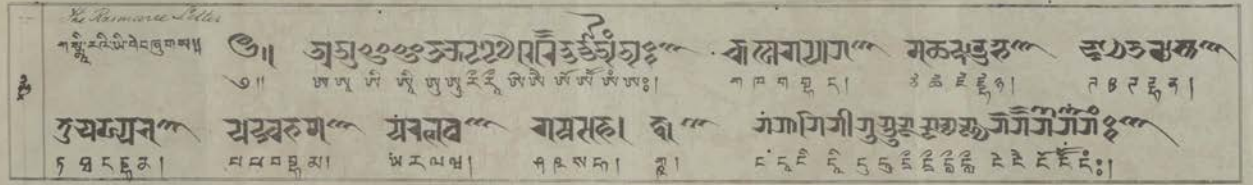


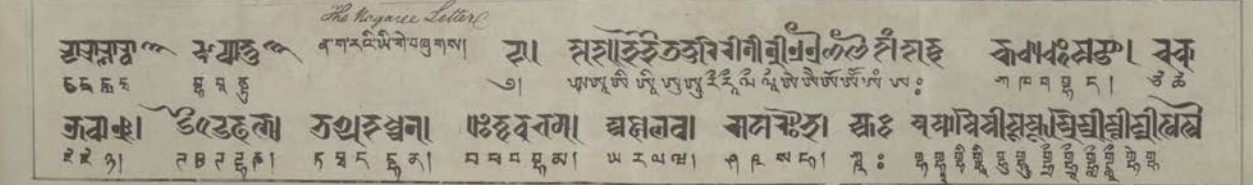

The Kha-lu Letter
The Mahalu Letter
The Marhalu Letter
The Harrhu Letter




The Shakyan Latta Letter


The Gothic Letter


The Romance Letter


The Negaree Letter

The great bulk of the literature of *Nepal*, as well as of *Bhot*, relates to the *Bauddha* religion, and the principal works are only to be found at temples and monasteries; but numerous books of inferior pretensions, are to be obtained from the poor traffickers and monks, who annually visit *Nepal* on account of religion and trade. Literature.

The character of the greater part of these is, probably, that of popular tracts, suited to the capacity and wants of the humbler classes of society, among whom it is a subject of surprise, that literature of any kind should be so common in such a region as *Bhot*, and more remarkably so, that it should be so widely diffused as to reach persons covered with filth, and destitute of every one of those thousand luxuries which (at least in our ideas) precede the great luxury of books.

Printing is, probably, a main cause of this great diffusion of books. Yet the very circumstance of printing being in such general use, is no less striking than this supposed effect of it; nor can I account for the one or other fact, unless by presuming that the hordes of priests, secular and regular, with which the country swarms, have been driven by the tedium vitæ to these admirable uses of their time.

The invention of printing, the *Bhotiya* priests, probably, got from *China*, but the universal use they make of it is a merit of their own, the poorest individual who visits this valley from the north, is seldom without his *Pothi*, and from every part of his dress dangle charms, *(Jantras)* made up in slight cases, whose interior exhibits the neatest workmanship in print.

Some allowance, however, should also be made for the very familiar power and habit of writing possessed by the people at large, another feature in the moral picture of *Bhot*, hardly less striking than the prevalence of printing or

the diffusion of books, and which I should not venture to point out, had I not had sufficient opportunities of satisfying myself of its truth among the annual sojourners in *Nepal*.

In the collections forwarded to the Society, will be found a vast number of manuscripts, great and small fragments, and entire little treatises, all which were obtained (as well as the small printed tracts) from the humblest individuals. Their number and variety will, perhaps, be allowed to furnish sufficient evidence of what I have said regarding *Bhotiya* penmanship, if due reference be had, when the estimate is made, to the scanty and entirely casual source whence the writings were obtained in such plenty.

The many different kinds of writing which the MSS. exhibit will, perhaps, be admitted yet further to corroborate the general power of writing possessed by almost all classes of the people. Or, at all events, their various kinds and infinite degrees of penmanship, present a curious and ample specimen of *Bhotiya* proficiency in writing, let this proficiency belong to what class or classes it may.

Something of this familiar possession of the elements of education, which I have just noticed as characterising *Bhot*, may be found, I believe, also in Indian; but more in the theory of its institutions than in the practise of its society, because of the successive floods of open violence which have, for ages, ravaged that, till lately, devoted land. The repose of *Bhot*, on the other hand, has allowed its pacific institutions full room to produce their natural effect; and hence we see a great part of the people of *Bhot* able to write and read.

In whatever I have said regarding the Press, the general power and habit of writing, or the diffusion of books, in *Bhot*, I desire to be understood by

forget the distinction of divine and human nature, the analogy must be essentially defective; and, in fact, the *Sútra* of the *Bauddhas* often comprehends not only their own proper *Buddha Vachana* but also *Bodhisatwa* and *Bhikshu Vachana;* which latter the Brahmans would denominate *Rishi Vachana*, and, of course, assign to the *Smriti*, or comments by holy men upon the eternal truth of the *Sruti*. The *Newárs* and *Bhotiyas* are agreed, that of the original body of their sacred literature, but a small portion now exists. A legend familiar to both people assigns their destruction to SANKARA ACHÁRYA: and the incomparable SANKARA of Sir W. JONES, is execrated by every *Bauddha* as a blood-stained bigot.

Of the existing Bauddha writings of *Nepal*, by far the most important of the speculative kind, are the five *Khands* of the *Rácha Bhagavati*, denominated the five *Rachas*, and the five *Parmitas* together with the *Prajná Parmita* of the narrative kind: eight of the nine works called the nine *Dharmas*, the ninth being the *Prajna Parmita* mentioned above; and which, though classed with the *Dharmas* for ritual purposes, is, in its character, much more a-kin to the *Rachas*.

The five *Rachas* are enumerated in order in the subsequent detail. Each contains twenty-five thousand stanzas, and the whole, consequently, one lac and fifty thousand. The *Rachas* are of a highly speculative character, belonging rather to philosophy than religion. The cast of thought is sceptical in the extreme: endless doubts are started, and few solutions of them attempted. SÁKYA appears surrounded by his disciples, by whom the arguments on each topic are chiefly maintained, SÁKYA acting generally as moderator, but sometimes as sole speaker. The topics discussed are, the great first principles of *Buddhism;* the tenets of the four schools of Bauddha Philosophy are mentioned, but those of the *Swábhávika* alone, largely discussed. The object of the whole work seems rather to be proof of the proposition, that doubt is the end

as well as beginning of wisdom, than the establishment of any particular dogmas of philosophy or religion: and from the evidence of this great work it would appear, that the old Bauddha philosophers were rather sceptics than atheists.

The *Prajná Parmita* is a work of the same character as the *Racha Bhagavati*, of which it is esteemed by some *Bauddhas* to be the etymon: and by those persons it is said, that the *Racha Bhagavati* is only an expansion of the principles and reasonings contained in the *Prajná Parmita*.

The nine *Dharmas* are as follows:

1 *Prajná Parmita.*
2 *Ganda Vyúha.*
3 *Dasa Bhúmeswara.*
4 *Samádhi Raja.*
5 *Lankávatára.*
6 *Sat Dharma Púndarika.*
7 *Tathágata Gúhyaka.*
8 *Lalita Vistára.*
9 *Súbarana Prabhá.*

Divine worship is constantly offered to these nine works, as the *Nava Dharma*, by the *Bauddhas* of *Nepal*, but why to them in particular, and not to all the works of the *Bauddhas* I cannot ascertain. With the exception of the first, they are chiefly of a narrative kind; but interspersed with much occasional speculative matter. One of them (the *Lalita Vistár*) is the original authority for all those versions of the history of SÁKYA SINHA, which have crept, though various channels, into the notice of Europeans. I esteem myself fortunate in having been the first to discover and procure copies of these important works. To read and meditate them is not for me, but I venture to hint, that by so doing, only can a knowledge of genuine *Buddhism* be acquired.

Buddhism is not a simple, but a vast and complicate structure erected, during ages of leisure, by a literary people. It has its various schools divided by various Doctors, nor is the *Buddhism* of one age less different from that of another, than the *Brahmanism* of the Vedas, of the *Puránas*, and of the *Bhágavat*.

Let it not be supposed, because these works were procured in *Nepal*, that they are therefore of a local character: the contrary is asserted by the *Bauddhas*, and never disputed. The *Sambhu Purána* is the only local work of importance in the large collection which I have made. Perhaps it may be surmised, that if (as is stated) the fire of SANKARA's wrath consumed all, but some fragments of the sacred writings of the *Buddhists*, the ample works now produced must be spurious. Let the exaggeration on either side be duly weighed. The *Bauddhas* never had eighty-four thousand principal scriptures; nor did SANKARA destroy more than a few of those which they really possessed when he came to *Nepal*. The proof of the latter statement is, that *Buddhism* was long after SANKARA's time the prevalent and national faith of the *Nepalese* princes and subjects; and that it is so still in regard to the people, notwithstanding the *Gorkha* conquest. SANKARA may have converted, (I believe he did) one of the princes of the valley; but the others remained *Buddhists*; and, no doubt, took care of the faith and property of their subjects. All old *Bauddha* works are written in one of the three sorts of letters proper to *Nepal*, usually in *Ranja* and *Bhanjin Mola*, and on Palmira leaves. Copies of the *Racha Bhagavati* are very scarce. I am of opinion, after five years of enquiry, that there were but four copies of it in the valley, prior to my obtaining one copy, and a half: one copy more I got transcribed from an old one. No one had, for some time, been able to understand its contents: no new copy had been made for ages, and those few persons who possessed one or more *Khands* of it, as heir-looms, were content to offer to the sealed volume the silent homage of their *Púja*. Time and growing ignorance have been the chief enemies of *Bauddha* literature in *Nepal*.

The *Bauddha* Scriptures are of twelve kinds, known by the following twelve names: 1. *Sútra;* 2. *Geya;* 3. *Vyákarana;* 4. *Gáthá;* 5. *Udán;* 6. *Nidan;* 7. *Ityuktа;* 8. *Játaka;* 9. *Vaipulya;* 10. *Adbhuta Dharma;* 11. *Avadán;* 12. *Upadésa.*

Sútras, are the principal scriptures, *(Múla Grantha)* as the *Racha Bhagavati* and *Ashta Sahasrika Prajná Parmita:* they are equivalent to the Vedas of the Brahmanists.

Geyas, are works in praise of the *Buddhas* and *Bodhisatwas,* in modulated language. The *Gítá Govinda* of the Brahmanists is equivalent to our *Gítá Pushtaka,* which belongs to the *Geya.*

Vyákarana, are narrative works, containing histories of the several births of SÁKYA prior to his becoming *Nirván.* Sundry actions of other *Buddhas* and *Bodhisatwas*—also forms of prayer and of praise.

Gáthás, are narrative works, containing moral tales, *(Anék Dharmakathá)* relative to the *Buddhas.* The *Lalita Vistára,* is a *Vyákarana* of the sort called *Gaṭhá.*

Udán, treat of the nature and attributes of the *Buddhas,* in the form of dialogue between a *Buddha Guru* and *Chela.*

Nidán, are treatises, in which the causes of events are shewn; as for example, how did SÁKYA become a *Buddha?* reason or cause; he fulfilled the *Dán,* and other *Parmitas.**

* *Parmita* here means virtue, the moral merit by which our escape (passage) from mortality is obtained. *Dán,* or charity, is the first of the ten cardinal virtues of the *Buddhas,* "and other," refers to the remaining nine.

Ityukta, whatever is spoken with reference to, and in conclusion: the explanation of some prior discourse is *Ityukta*.

Játaka, treat of the actions of former births.

Vaipulya, treat of the several sorts of *Dharma* and *Artha*—that is of the several means of acquiring the goods of this world *(Artha)* and of the world to come *(Dharma)*.

Adbhuta Dharma, on preternatural events.

Avadán, of the fruits of actions. *Upadésa*, of the esoteric doctrines.

The following is an enumeration of some individual specimens of the preceding classes:

First Khand of the *Racha* or *Raksha Bhagavati*. It is a *Maha Yán Sùtra Sástra*. It begins with a relation (by himself) of how SÁKYA became *Bhagaván*; and how he exhorted his disciples *(Bodhisatwas)* to read, and how he explained the doctrine of *Avidya*, that is, as long as *Avidya* lasts the world lasts, when *Avidya* ceases *(Nirodha)* the world ceases; aliter, *Pravritti* ends, and *Nirvritti* begins. Such are the general contents of the former part of this *Khand*; and the latter part of it is occupied with explanations of *Sunyatá* and *Maha Sunyatá*. SÁKYA is the speaker, the hearers are SUBHUTI and other *Bhikshukas*: the style is prose *(Gadya.)*

Second and third Khands of the *Raksha Bhagavati*—contents the same as above.

The Fourth *Khand* of the *Raksha Bhagavati* relates, how any one becomes *Sarvakarmajna*, or skilled in the knowledge of all things on earth and in heaven; in a word, omniscient: besides which, the subjects of the former *Khands* are treated of, more or less, in this.

The Fifth *Khand* of the *Raksha Bhagavati*: besides *Avidya*, *Sunya*, and the other great topics of the prior *Khands*, the *Khand* contains the names of the *Buddhas*, *Bodhi-satwas*, &c.: the fith *Khanda* is also called* *Vinssati Sahasrika Prajná Parmita*.

---

* These prefixed epithets contradistinguish the two works, which are both known by the name *Prajná Parmita*. This name, however, properly belongs only to the latter, and when found alone indicates it, and never the fifth Khand of the *Raksha Bhagavati*.

These Five *Khands* are all in prose.

Ashta Sahasrika Prajná Parmita, a *Mahá Yán Sútra*. A speculative work, treating of the transcendental topics discussed in the *Racha Bhagavati*, and further, of the doctrine of *Nirván*. It is prose. SÁKYA is the speaker, and SUBHUTI, and other *Bhikshukas* the hearers.

Ashta Sahasrika Vyákhya. This is a comment on the *Prajná Parmita*, by *Hara Bhadra*, in verse and prose.

Ganda Vyúha, Vyákarana Sástra, contains forms of supplication and of thanksgiving, also how to obtain *Bodhijnyán*: prose: speaker SÁKYA: hearer SUDHANA KUMÁRA.

Dasa Bhumeswara: a *Vyákarana*, containing an account of the ten *Bhumis*: prose: speaker SÁKYA: hearer ANANDA *Bhikshuka*.

Samádhi Raja, a *Vyákaran*: an account of the actions by which the wisdom of *Buddhism* is acquired, and of the duties of a *Bodhisatwa*, prose: speaker SÁKYA, and hearers RÁVANA and others.

Sat Dharma Pundarika; Vyákarana; an account of the *Mahá* and other *Dípa Dánas*, or of the lights to be maintained in honor of the *Buddhas*, *Bodhisatwas*, &c.

Lalita Vistára. This is a *Vyákarana* of the sort called *Gáthá*. It contains a history of the several births of SÁKYA, and how, in his last birth, he acquired *Bodhi-jnyán*, and became a *Buddha*; verse and prose: speaker SÁKYA: hearers MAITREYA, and others.

Guhya Samaga, otherwise called *Tathágata Guhyaka*, an *Upadesa* or *Tantra*: contains *Mantras* and explanations of the manner of performing Puja: prose and verse: speaker BHAGAVÁN (i. e. SÁKYA): hearers VAJRA PÁNI *Bodhisatwa*, and others.

Suvarna Prabha, a *Vyákarana Sástra*, an account of LAKSHMI and other goddesses, and of the *Bhagavat Dhátu*, or mansions of the deities: prose and verse: speaker SÁKYA: hearer LITSAVI KUMÁRA.

Swayambhu Purána the greater, a *Vyákaran* of the sort called *Gáthá*: an account of the manifestation of *Swayambhu* or *Adi Buddha* in *Nepál*—and the early history of *Nepál*: verse: speaker SÁKYA: hearer ANANDA *Bhikshuka*.

Swayambhu Purána, the less, a *Gáthá*: an account of *Swayambhu Chaitya*, (or Temple) verse and prose: speaker and hearer as above.

Karanda Vyúha, a *Gáthá*: an account of *Lokeswara* PADMA PÁNI: prose: speaker and hearer as above.

Guna Karanda Vyúha, a *Gáthá*: an amplification of the above in verse: speaker and hearer as before.

Mahávastu, an *Avadán Sástra*, an account of the fruits of actions, like the *Karma Vipáka* of the Brahmins: prose: speaker and hearer as before.

Asóka Avadán, an *Avadán Sástra :* an account of the *Triratna*, or *Buddha, Dharma, Sanga*, also of the *Chaityas*, with the fruits of worshipping them: verse: speaker UPAGUPTA *Bhikshuka :* hearer ASOKA *Raja.*

Bhadrakalpa Avadán, an *Avadán Sástra :* an account of the actions of SÁKYA, and of the wisdom which he thereby acquired: verse: speaker UPAGUPTA *Bhikshuka :* hearer ASOKA *Raja.*

Játaka Málá, a *Játaka Sástra :* an account of the various meritorious actions of SÁKYA in his several births, prior to his becoming a *Tathágata :* verse and prose: speaker SÁKYA: hearer ANANDA *Bhikshu.*

Manichúra, an *Avadán :* an account of the birth of SÁKYA, and of the fruits of his actions: prose: speaker and hearer as above.

Dwávinsati Avadán, an *Avadán Sástra :* an account of the fruits of building, worshipping and circumambulating *Chaityas :* verse and prose: speaker SÁKYA: hearer MAITREYA.

Nandi-mukha Swaghosha, an *Avadán :* an account of the great fast, called *Vasundhara ;* and of the fruit of observing it: prose: speaker SÁKYA: hearer ANANDA.

Bodhi-charyá, an *Avadán Sastra*, of the sort called *Kávya :* contains a highly laudatory account of *Dána Parmita*, and of the *Bodhi-charyá*, (or *Buddhist* duties), verse: speaker MAITREYA: hearer SUDHANA KUMÁRA.

Karuna Pundarika, an *Avadán :* an account of ARINEMI RAJA; of SUMADRA RENU, *Purohit*, of RATNA GARBHA, *Tathágata ;* and of AVALOKITESWARA, (i. e. *Padma Páni Bodhisatwa*), prose: speaker SÁKYA: hearers MAITREYA, &c.

Chandómrita Málá, a treatise of prosody, the measures illustrated by verses laudatory of SÁKYA SINHA: verse and prose: the author AMRITA *Bhikshu.*

Lokeswara Sataka, a hundred verses in praise of PADMA PÁNI: verse: author VAJRA DATTA, *Bhikshu.*

Saraka Dhára, with a comment: a *Kávya* in praise of *Arya Tárá, Buddha Sakti :* verse: author SARVAJNA MITRAPÁDA, *Bhikshu.*

Aparimita Dhárani, an *Upadesa*, of the sort called *Dháraní :** contains many *Dháranis* addressed to the *Buddhas*, who are immortal *(aparimtayusha Tathágata,)* prose: speaker SÁKYA: hearer ANAND *Bhikshu.*

Dhárani Sangraha, a collection of *Dháranis*, as *Maha Vairochana's D. Maha Manjusri's D.* and those of many other *Buddhas :* verse: speaker SÁKYA: hearer VAJRA PANI.

---

* *Dháranis*, though derived from the *Upadesa*, are exoteric. They are short significant forms of prayer, similar to the *Panchánga* of the Brahmans: whoever constantly repeats, or wears, made up in little lockets, a *Dhárani*, possesses a charmed life.

Pancha Raksha, an *Upadésa Dhárani:* an account of the five *Buddha Saktis*, called *Pratisará*, *&c.* prose: speaker SÁKYA: hearer ANANDA.

Pratyangirá Dhárani, an *Upadésa Dhárani:* an account of *Pratyangira Buddha Sákti:* prose: speaker SAKYA: hearer ANANDA *Bhikshu.*

Tárá Satnáma, an *Upadesa Dhárani:* contains an account of *Arya Tárá*, of her hundred names, her *Vija Mantras*, *&c.* verse: speaker PADMA PANI: hearer VAJRA PANI.

Sugatávadán, an *Avadan Sastra:* contains an account of the feast kept in honor of the *Sangas* or *Bodhisatwas:* verse: speaker VASUNDHARA *Bodhisatwa:* hearer PUSHPAKETU *Raj-Kumara.*

Sukhávati Loka, the heaven of AMITÁBHA *Buddha:* verse: speaker SÁKYA: hearers ANANDA and others.

Saptavara Dhárani, an *Upadesa* of the sort termed *Dhárani:* an account of the seven *Devis (Buddha Saktis)* called, *Vasundhará; Vajra Vidáriní; Ganapati Hridayá; Ushnish Vijayá; Parna Savari; Marichi; Graha Mátriká*, together with their *Vija Mantras:* prose: speaker SÁKYA: hearers ANANDA and others.

Sriya Sangraha, an *Upadesa:* an account of the *Tantrika* ritual: prose: Speaker SÁKYA: hearers VAJRA PÁNI, *&c.* resembles the *Mahodadhi* of the Brahmans.

Supanta Ratnákara, a *Vyákarana*, in the sense of the Brahmans; that is, a grammar; the part that treats of nouns; prose: author DURGA SINHA.

Sumaghávadán, an *Avadán Sástra:* an account of the Heaven *(Bhuvan)* of the *Bhikshukas;* near the close is a story of the merchant SUMAGHA and his wife, whence the name of the work: prose: speaker SÁKYA: hearer ANANDA.

Chaitya Pungava, an *Avadán*, on the worship of the *Chaityas:* prose: speaker SÁKYA: hearer SUCHETANA, *Bhikshuka.*

Kathinávadán, an *Avadán Sástra:* containing an account of the merit and reward of giving the* *Pindapátra, Khikshari, Chívara* and *Nivása* to *Bhikshukas:* prose: speaker SÁKYA: hearer KASYAPA *Bhikshu.*

Pinda-pátrávadán, an account of the begging platter of the *Bhikshu*, and of the merit of bestowing it on him: prose: speaker and hearer as above.

Dhwajágra Keyuri, an *Upadesa*, or *Tantra Dhárani:* an account of DHWAJAGRA KEYURI, *Buddha Sakti:* prose: speaker SÁKYA: hearer INDRA DEVA (the god.)

---

* The begging platter, staff, and slender habiliments of the *Bauddha* mendicant, are called by the names in the text: the *Chívara* is the upper, the *Nivása* the lower garb.

Graha Mátriká, a *Tantra Dhárani:* account of *Graha Mátriká, Buddha Sakti.* Speaker SÁKYA: hearer ANANDA *Bhikshu.*

Nága-pújá, a manual of *Puja* to the *Nágas* for rain. It is extracted from the *Sádhana Málá.* It is of the same character as the *Vrata Paddhati* of the Brahmans.

Mahákála Tantra, an *Upadesa:* account of the *Puja* to be paid to MAHÁKÁLA: prose: VAJRA SATWA *Bhagavan* (i. e. BUDDHA) speaker: hearer, his *Sakti*, named *Vajra Sattwátmaki.*

Abhidhánottarottara, an *Upadesa:* account of the *esoteric* rites: prose: speaker VAJRA SATWA, BHAGAVAN: hearer VAJRA PÁNI. The rites prescribed by this book resemble in character the *Saiva ritual*, and differ from it only in being addressed to different objects.

Vineya Sútra, containing an account of the *Bodhi charyá* (or *Buddhism*) author, CHANDRAKÍRTI, *Achárya.** It is equivalent to the *Vyása Sútra* of the Brahmans.

Kalpalatávadán, an *Avadán Sastra:* a highly ornate account of the first birth of SÁKYA, and of the fruits of his actions in that birth: verse: author KSHEMINDRA *Bhikshu.*

Gíta pushtaka Sangraha, a *Geya:* a collection of songs on *Tántrika* topics, by various hands.

Stotra Sangraha, the praises of BUDDHA, DHARMA, and SANGA, in verse of various measures, and by various authors.

Divyávadán, an *Avadán Sástra:* containing various legends of the first birth of SÁKYA: verse and prose: speaker SÁKYA, hearers ANANDA *Bhikshu* and others.

The following list is of a more miscellaneous description.

Name; *Súmachik.* Author; THÓLA *Lama.* Place; where written; *Khanam* in *Bhot.* Subject; Jurisprudence.

Name; *Chama Dam.* Author; AGU CHU *Lama.* Place; *Tíja Nowa.* Subject; the *Sagún Pothi* of the Hindoos.

Name; *Charúg.* Author; THIYÁ *Lama.* Place; *Geja Ketha.* Subject; the *Jnán Pothi* of the Hindus, or divine wisdom.

Name; *Chúrúge Chapah.* Author; YE PAH REGREH *Maha Lama.* Place; *Párgreh ah chu.* Subject; cure of all diseases.

---

* Here is an instance of that confusion of divine and human things to which *Buddhism* is proved. This is confessedly the work of a mere priest, and is yet called a *Mahá Yán Sutra.* See Prefatory Remarks.

Name; *Tuchúrakh.* Author; SUKA *Lama.* Place; *Jah-la Denúk.* Subject; read by Mendicant Monks, to prosper their petition for alms.

Name; *Mani Pothi.* Author; CHUFIL *Lama.* Place; *Gumewan.* Subject; the use and virtue of the *Mani*, or praying *Cylinder.*

Name; *Chú Dam.* Author; GEVICHÚP *Lama.* Place; *Yeparkas.* Subject; Medicine.

Name; *Napache Pothi.* Author; ABERAK *Lama.* Place; *Jatu Lam.* Subject; Physical Science, or the winds, rain, weather.

Name; *Kichak.* Author; KÍ LÚAH *Lama.* Place; *Botehi.* Subject; Witchcraft, Demonology, &c.

Name; *Tui takh la.* Author; RAKACHANDAH *Lama.* Place; *Kubakh.* Subject: Science of War.

Name; *Dutakh-a-sí.* Author; BAJACHIK *Lama.* Place; *Gnama.* Subject; read by survivors on the death of a relation, that they may not be haunted by his ghost.

Name; *Seru-a-takh.* Author; TAKACHIK *Lama.* Place; *Yipurkí.* To be read by travellers, during their wanderings, for sake of a safe return.

Name; *Sata-tu-mah.* Author; YISAH-SEKAR *Lama.* Place; *Sebhala.* Subject; read previous to sitting on a *Panchaet,* for a prosperous issue thereof.

Name; *Kerikh.* Author; AMADATAKH *Lama.* Place; *Así.* Subject; to be read for increase of temporal goods.

Name; *Mumbeh.* Author; TÍ-TAKH *Lama.* Place; *Bere-ga-kakh.* Subject; to be read at time of gathering flowers for worship.

Name; *Dekmujah.* Author; MÚN-TAKE-TAN *Lama.* Place; *Múnká.* Subject; to be read previous to laying the foundation of a house.

Name; *Thaka-pah.* Author; ARI-LAH *Lama.* Place; *Baba-rekeh.* Subject; to be read on the eve of battle.

Name; *Çhaka-sumah.* Author; GAGA-MATAKH *Lama.* Place; *Macha-lekoh.* Subject; to be read whilst feeding the sacred fishes at the temples; a very holy act.

Name; *Kusa.* Author; NEMÁCHALA *Lama.* Place; *Yeparenesah.* Subject; to be read at the time of bathing.

Name; *Lahassa-ki-pothi.* Author; UMA *Lama.* Place; *Lassa.* Subject; to be read before eating, while dinner is serving up.

Name; *Chandapu.* Author; GRAHAH *Lama.* Place; *Jubu-na-sah.* Subject; to be read previous to making purchases.

Name; *Súchah.* Author; URJANH *Lama.* Place; *Jadún.* Subject; o be repeated whilst exonerating themselves, that no evil spirit may come up.

Name; *Báchah.* Author; JAHADEGH *Lama.* Place; *Maharah.* Subject; to be read by lone travellers, in forests and bye-ways, for protection.

Name; *Kajaw.* Author; OLACHAYAH *Lama.* Place; *Káráh.* Subject; to be read by a dead man's relatives, to free his soul from purgatory.

Name; *Yidaram.* Author; MACHAL *Lama.* Place; *Sadurl.* Subject; to facilitate interviews, and make them happy in their issues.

Name; *Dítákh.* Author; CHOPALLAH *Lama.* Place; *Urásikh.* Subject; to interpret the ominous croaking of crows, and other inauspicious birds.

Name; *Káráchak.* Author; KHUCHAK *Lama.* Place; *Pheragíah.*

Name; *Chalah.* Author; GIDU *Lama.* Place; *Bídákh.* Subject; to be read at time of drinking, that no ill may come of the draught.

Name; *Kegú.* Author; TUPATHWO *Lama.* Place; *Kábájeh.* Subject; for increase of years, and a long life.

Name; *Chábeh.* Author; AKABEH *Lama.* Place; *Arí Kaláguh.* Subject; to be read for removing the inclemencies of the season.

Name; *Kaghatukh.* Author; SUGNAH *Lama.* Place; *Bolekáchar.* Subject; to be read by horsemen, at seasons of journies, that they may come to no harm.

Name; *Lúchá.* Author; NOWALAH *Lama.* Place; *Chagúrakahah.* Subject; to be read for increase of eloquence and knowledge of languages.

Name; *Ghíkatenah.* Author; SUJANAH *Lama.* Place; *Seakuhah.* Subject; to be read by Archers for success of their craft.

Name; The *Baudhpothi,* or history of the founding of the Temple of KASACHIT in *Nepal,* with other matters appertaining to BUDDHISM in *Nepal.*

Name; *Siri pothi.* Author; BISTAKOH *Lama.* Place; *Jamatakh,* a general form of prayer for rich and poor, sick and healthy, man and woman.

Although an accurate estimate of the sources whence these works were derived, would require a long and laborious examination of their contents, yet, from their general character, as well as from local tradition, little doubt can be entertained, that *Bhot* obtained its literature and letters from India, through the *Bauddha* Missionaries, or Refugees from Hindustan. These individuals carried with them, and subsequently procured from India, many of the sacred and profane works of their sect, and, as was their wont, they immediately began to

instruct the people of *Bhot* in their own, that is in the *Sanscrit* letters and language. They had, no doubt, some success in this measure in the first period of their emigration into *Bhot;* but in the end, the difficulties of *Sanscrit*, and the succession of *Native* teachers to the chairs of the original Indian emigrants, led to a preference of the *Bhotiya* language, and, consequently, a translation of all the *Sanscrit* works they had, into the vernacular tongue of the country. This resort to translation took place early; a circumstance which, aided by the lapse of time, and the further and further decline of the original literary ardour, inspired by the Indian Refugees, produced, at no distant period from the decease of the first Indian teachers, the oblivion of *Sanscrit*, and the entire supercession of original *Sanscrit* versions by translations into *Bhotiya;* the *Bhotiyas*, however, although they thus soon lost the *Sanscrit* language, retained the *Devanagari* letters. The result of the whole is, that the body of *Bhotiya* literature now is, and long has been, a mass of translations from *Sanscrit*, its language native, its letters (like its ideas) Indian. To support this view of the case, I have to observe, that, even the *Nepalese*, much nearer as they are to India, and much more cultivated as they are, have resorted extensively to vernacular comments, and even translations of their books, which also are *Sanscrit;* and that, although the *Newars* have a good language of their own, they have *no letters*, but such as are clearly of *Nágari* origin, and declared by themselves to be so: that all the *Bhotiyas*, with whom I have conversed, assure me, that they got all their knowledge from India, that their books are translations, that the originals, here and there, still exist in *Bhot*, but that now no one can read them: lastly, that several of the great *Bhotiya* classics proclaim, by their very names, the fact. These remarks are applied, of course, to the classics of *Bhot:* for, in regard to works of less esteem there, I believe such to be not translations, but originals; chiefly legends of the *Lamas*, and in the vernacular tongue, the best dialect of which is that spoken about *Lassa* and *Digarchí;* but still, like the translated classics, written in *letters* essentially Indian.

An accurate view of the *Bauddha* system of belief would involve the perusal of a number of the voluminous works above specified, and would demand more time than could be bestowed upon the task by any person, not otherwise wholly unemployed: the time and application necessary would, no doubt, also be unprofitably expended, as the works, from the short notice already given, are evidently filled with endless subtelties and subdivisions of the most puerile and interminable description: a very few observations must therefore suffice in this place, on the Religious notions of the *Bauddhas* of this part of India.

Speculative *Buddhism* embraces four very distinct systems of opinion respecting the origin of the world, the nature of a first cause, and the nature and destiny of the soul.

These systems are denominated from the diognostic tenet of each, *Swabhávika*, *Aishwarika*, *Yátnika*, and *Kármika*, and each of these again admits of several subdivisions, comprising divers reconciling theories of the later *Bauddha* teachers, who, living in quieter times than those of the first Doctors, and instructed by the taunts of their adversaries, and by adversity, have attempted to explain away what was most objectionable, as well as contradictory in the original system.

The *Swabhávikas* deny the existence of immateriality; they assert, that matter is the sole substance, and they give it two modes, called *Pravritti*, and *Nirvritti*, or action and rest, concretion and abstraction. Matter, they say, is eternal as a crude mass, and so are the *powers* of matter, which powers possess not only activity, but intelligence. The proper state of existence of these powers is that of rest, and of abstraction from every thing palpable and visible, *(Nirvritti,)* in which state they are so attenuated, on the one hand, and so invested with infinite attributes of power and skill on the other, that they want only consciousness and moral perfections to become gods. When

the powers pass from their proper and enduring state of rest into their casual and transitory state of activity, then all the beautiful forms of nature or of the world come into existence, not by a divine creation, nor by chance, but spontaneously: and all these beautiful forms of nature *cease* to exist, when the same powers repass again from this state of *Pravritti*, or activity, into the state of *Nirvritti*, or repose. The revolution of the states of *Pravritti* and *Nirvritti* is eternal, and with them revolve the existence and destruction of nature or of palpable forms. The *Swabhávikas* are so far from ascribing the order and beauty of the world to blind chance, that they are peculiarly fond of quoting the beauty of visible form as a proof of the intelligence of the formative powers; and they infer their eternity from the eternal succession of new forms. But they insist that these powers are inherent in matter, and not impressed on it by the finger of God, that is, of an absolutely immaterial being. Inanimate forms are held to belong *exclusively* to *Pravritti*, and therefore to be perishable; but animate forms, among which, man is not distinguished sufficiently, are deemed capable of becoming by their own efforts, associated to the eternal state of *Nirvritti*; their bliss, which consists of repose, or release from an otherwise endlessly recurring migration through the visible forms of *Pravritti*. Men are endowed with consciousness, as well, I believe, of the eternal bliss* of the rest of *Nirvritti*, as of the ceaseless pain of the activity of *Pravritti*. But these men who have won the eternity of *Nirvritti*, are not regarded as rulers of the universe, which rules itself—nor as mediators or judges of mankind still left in *Pravitti*, for the notions of mediation and judgment are not admitted by the *Swabhávikas*, who hold every man to be the arbiter of his own fate, good and evil in *Pravritti* being, by the constitution of nature, indissolubly linked to weal and woe: and the acquisition of *Nirvritti* being by the same inherent law, the inevitable consequence of such

* The prevalent doctrine is that they *are*, some of them, however, say no: the question turns on the prior acceptation of *Sunyatá*, for which see on.

an enlargement of his faculty by habitual abstraction, as will enable a man to know what *Nirvritti* is. To know this, is to become omniscient, a *Buddha*, to be divinely worshipped as such, while yet lingering in *Pravritti*; and to become, beyond the grave, or in *Nirvritti*, *all* at least that *man can become*, an *all* respecting which, some of the *Swabhávikas* have expressed much doubt, while others of them have insisted that it is eternal repose, and not eternal annihilation* (*Súnyatá*): though (adds this more dogmatical school,) were it even *Súnyatá*, it would still be good: man being otherwise doomed to an eternal migration through all the forms of nature—the more desirable of which are little to be wished; and the less so, at any price to be shunned.

From the foregoing sketch it will be seen, that the most diognostic tenets of the *Swabhávikas* are the denial of immateriality, and the assertion that man is capable of enlarging his faculties to infinity. The *end* of this enlargement of human faculties is association to the eternal rest of *Nirvritti*—respecting the value of which there is some dispute—and the *means* of it are *Tapas* and *Dhyán*—by the former of which terms, the *Swabhávikas* understand —not penance, or self-inflicted bodily pain—but a perfect rejection of all outward (*Pravrittika*) things; and by the latter, pure mental abstraction. In regard to physics, the *Swabhávikas* do not reject design or skill—but a *designer*, that is, a single, immaterial, self-conscious Being, who gave existence and order to matter by volition. They admit what we call the laws of matter—but insist that those laws are primary causes, not secondary, are inherent eternally in matter, not impressed on it by an immaterial creator. They consider creation a spontaneity, resulting from powers which matter has had from all eternity, and will have to all eternity. So with respect to man, they admit intellectual and moral *powers*, but deny that immaterial essence or

* This interpretation of the *Swabhávika Súnyatá* is not the general one, though their enemies have attempted to make it so: for the prevalent sense of the word among the *Buddhas*, see on.

being, to which we ascribe those powers. Animate and inanimate causation, they alike attribute to the proper vigour of nature or *Swabhâva.* I believe the *Swabhâvika* to be the oldest school of *Bauddha* philosophy, but that school has, from the earliest times, been divided into two parties, one called the *Swabhâvikas* simply, whose tenets I have endeavoured to state above, the other termed the *Prâjnika Swabhâvikas,* from* *Prajnâ* the supreme wisdom; viz. of nature. The *Prâjnikas* agree with the *Swabhâvikas,* in considering matter as the sole entity, in investing it with intelligence, as well as activity, and in giving it two modes of action and of rest. But the *Prâjnikas* incline to *unitize* the powers of matter in the state of *Nirvritti,* to make that unit deity; and to consider man's summum bonum, not as a vague and doubtful association to the state of *Nirvritti;* but as a specific and certain absorption into *Prajnâ,* the sum of all the powers active and intellectual of the universe. The *Aishwarikas* admit immaterial essence, a supreme, infinite, and intellectual *Adi Buddha,* whom some of them consider as the *sole* deity, and cause of all things, while others associate with him a co-equal and eternal material principle: and believe that all things proceeded from the joint operation of these *two* principles. The *Aishwarikas* accept the two modes of the *Swabhâvikas* and *Prâjnikas,* or *Pravritti* and *Nirvritti.* But though the *Aishwarikas* admit immaterial essence, and a god, they deny his providence and dominion, and though they believe *Moksha* to be an absorption into his essence, and vaguely appeal to him as the giver of the good things of *Pravritti,* they deem the connexion of virtue and felicity in *Pravritti* to be independant of him, and to be capable of being won only by their own efforts of *Tapas* and *Dhyân,* efforts which they too are confident will enlarge their faculties to infinity, will make them worthy of being worshipped as *Buddhas* on earth, and will raise them in heaven, to an equal and self-earned participation of the attributes and bliss of the supreme *Adi Buddha:* for such is their idea of

* *Prajna,* from *pra,* an intensitive prefix, and *Jnyâna,* wisdom, or, perhaps, the simpler *jna.*

Moksha, or absorption into him—or, I should rather say, of union with him. *All* the *Buddhas* agree in referring the use and value of mediation, (earthly and heavenly,) of the rights and duties of mortality, and of the ceremonies of religion *solely* to *Pravritti*, a state which they are all alike taught to condemn; and to seek, by their own efforts of abstraction, that infinite extension of their faculties, the accomplishment of which realises, in their own persons, a godhead as complete, *as any of them*, and the only one, which *some of them*, will acknowledge. The *Kármikas* and *Yátnikas* derive their names, respectively from *Karma*, by which I understand conscious moral agency, and *Yatna*, which I interpret conscious intellectual agency. I believe these schools to be more recent than the others, and attribute their origin to an attempt to rectify that extravagant quietism, which, in the older schools, stripped the powers above (whether considered as of material or immaterial natures) of all providence and dominion; and man, of all his active energies and duties: assuming as just, the more general principles of their predecessors, they seem to have directed their chief attention to the phænomena of *human* nature, to have been struck with its free will, and the distinction between its cogitative and sensitive powers, and to have sought to prove, notwithstanding the necessary moral law of their first teachers, that the felicity of man must be secured, either by the proper culture of his moral sense,* which was the sentiment of the *Kármikas*, or by the just conduct of his understanding, a conclusion which the *Yátnikas* preferred: and this I believe to be the ground of distinction between these two schools, as compared with one another. As compared with their predecessors, they held a closer affinity with the *Aishwarikas*, than with the other schools, inclined to admit the existence of immaterial entities, and endeavoured to correct the absolute impersonality and quiescence of the

* Notwithstanding these sentiments, which are principally referable to the state of *Pravritti*, the *Kármikas* and *Yátnikas* still held preferentially to the *Tapas* and *Dhyán*, the severe meditative asceticism of the older schools.

Causa Causarum, (whether material or immaterial,) by feigning *Karma* or *Yatna*, conscious moral, or conscious intellectual agency, to have been with causation from the beginning. The *Kármika* texts often hold such a language as this: "SÁKYA SINHA—who, according to some, (the *Swabhávikas*) sprang from *Swabhává*, and, according to others, (the *Aishwarikas*) from *Adi Buddha*—performed such and such *Karmas*, and reaped such and such fruits from them."

In regard to the destiny of the soul, I can find no moral difference between them and the Brahminical Sages. By all, metempsychosis and absorption are accepted. But absorbed into what? into BRAHME, say the *Brahmans*—into *Súnyatá*, or *Swabháva*, or *Prajná*, or *Adi Buddha*, say the various sects of the *Bauddhas*; and I should add, that by their doubtful *Súnyatá* I do *not*, in general, understand annihilation, nothingness, but rather that extreme and almost infinite attenuation which they ascribe to their material powers or forces in the state of *Nirvritti*, or of abstraction from all particular palpable forms, such as compose the sensible world of *Pravritti*.

How far, and in what sense the followers of these divers and opposite systems of speculation, adopted the innumerable deities of the existent *Buddhist* Pantheon, it must rest with future research to determine, when those ample works which it will be my happiness shortly to place within the reach of my curious countrymen, shall have been duly investigated. Suffice it at present to say, that the practical *Buddhism* of Nepal has long admitted a marked distinction between those saints of mortal mould, who won the rank and powers of a *Buddha* by their own efforts, and the *Buddhas* of a celestial nature and origin.

The former of these are seven,* and are denominated "*Mánushi*," or human: the latter "*Anupapádaká*," without parents, and also "*Dhyáni*."

* Called *Vipasyi*, *Sikhi*, *Viswabhú*, *Kakuhsanda*, *Kanaka Muni*, *Kasyapa*, and *Sákya Sinha*.

This second appellation is derived from the Sanscrit name for that abstracted musing which has found more or less favour with almost all the Asiatic religionists, but which is peculiarly and pre-eminently characteristic of *Buddhism*.

The epithet *Dhyáni*, however, as applied to a class of *Buddhas*, is obviously capable of an atheistic interpretation, indeed hardly less so than the *Mánúshi*, to which it is opposed: and what therefore I desire to observe is, that the *Aishwárikas* (beyond the bounds of Nepal too) ascribe this creative *Dhyán* to a self-existent, infinite, and omniscient "*Adi Buddha*," one of whose attributes is the partial possession of five sorts of wisdom. Hence he is called "*Pánchajnyána Átmiká*;" and it was by virtue of these five sorts of wisdom, that he, by five successive acts of *Dhyán*, created from the beginning, and in the duration of the present world, the *Pancha Buddha Dhyáni*."

The names and graduation of these *Jnyáns*, *Dhyáns*, and *Buddhas* are thus:

Jnyánas.	*Dhyánas.*	*Buddhas.*
1. *Suvisuddha Dharma Dhátu.*	The *Dhyán* of creation is called	1. *Vairochana.*
2. *Adarshana.*	by one generic name *Loka*	2. *Akshobhya.*
3. *Prativekshana.*	*Sansarjana*, and by five re-	3. *Retnasambhava.*
4. *Sánta.*	petitions of this, the five	4. *Amitábha.*
5. *Krityánushthán.*	*Buddhas* were created.	5. *Amoghasiddha.*

It might be expected, that the supreme *Buddha* having created these five celestials, would have devolved on them the active cares of the creation and government of the world: not so, however; the genius of genuine *Buddhism* is eminently quiescent, and hence these most exalted æons are relieved from the degradation of action. Each of them receives, together with his existence, the virtues of that *Jnyán* and *Dhyán*, to the exertion of which, by *Adi Buddha*, he owed his existence, and by a similar exertion of both, he again produces a *Dhyáni Bodhisatwa*. The *Dhyáni Bodhisatwas* are, one by one, in succession,

the tertiary and active authors of creation. These creations are but perishable, and since the beginning of time, three of them have passed away. The present world is, therefore, the work of the fourth *Bodhisatwa*, who is now Lord of the ascendant, and his worshippers in Nepal are wont to invest him with all the powers of a Supreme and sole God, the "*Præsens Divus* being, as usual, every thing. When the existing system of worlds shall have run its course, the offices of creator and governor of the next will be assumed by the fifth *Bodhisatwa*. The names and lineage of these *Dhyáni Bodhisatwas* are as follows:

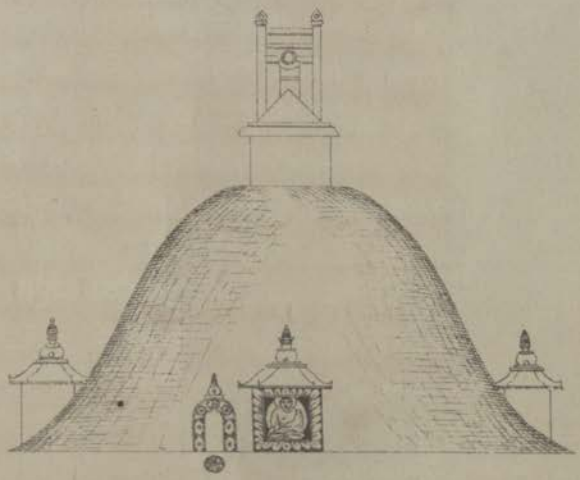
Buddhas.	*Bodhisatwas.*
1. *Vairochana.*	1. *Samantabhadra.*
2. *Akshobhya.*	2. *Vajra Páni.*
3. *Ratnasambhava.*	3. *Retna Páni.*
4. *Amitábha.*	4. *Padma Páni.*
5. *Amoghasiddha,*	5. *Viswa Páni.*

The *Dhyáni Buddhas* and *Bodhisatwas* are considered to stand in the relation of fathers and sons to each other, and as there are *Dhyáni Bodhisatwas*, so are there *Mánushi Bodhisatwas;* who again bear to their respective *Mánushi Buddhas*, the connexion of pupil to teacher, of graduate to adept, of the aspirant after the wisdom of *Buddhism* to him who possesses that wisdom. I should add, that it is competent for a mortal man to become a *Buddha*,* whilst he yet lingers in the flesh; albeit, the entire fulfilment of the rewards, if not of the prerogatives of the transcendent character, is assigned to a more unearthly state, viz. the state of *Nirvritti*.

The images of the *Dhyáni Buddhas*, which have been forwarded to the Society, occupy (and exclusively of all lower *Buddhas)* the base of

* Hence the Divine Lamas of *Bhot*, though the original idea has been perverted somewhat.

1



2

3

Various Chaitya's

Nos 1 & 2 are simple Chaitya's No 3 is a Koshtakar or composite Chaitya

every *Manuchaitya*,* or highest order of temples in *Nepal*: and that those images are invariably distinguished by the respective differences exhibited in the specimens transmitted.

The following list of *Buddhas* compleats all I have at present to offer on the subject. Two lists were prepared for me, some time ago, by an old *Bauddha* of Nepal, with whom I have long cultivated an acquaintance; but were then laid aside for future examination and explanation where opportunity should serve.

I have accordingly had them compared, under my own eyes, with the scriptures, whence they were extracted, and that comparison has suggested the following brief elucidatory remarks. In the first place, the lesser list has proved to be superfluous, all its names being contained in the larger one. In the next place, the whole number of *Buddhas* in the greater catalogue has been found to amount to one hundred and thirty-one and not to one hundred and forty-five, as stated elsewhere; the same name being repeated, in some instances, two and three times, by reason of this catalogue consisting of literal extracts from several independent works. And I have thought it better to leave it in statu quo, than to omit sundry names of one series because they occur in another. Such omission might have interfered with some established contiguity, time, place, or circumstances, in regard to the *Buddhas*, with which we are not acquainted; and with respect to the repetitions, these may be seen, in the list, at a glance, by the references attached to them. There is one deviation from the catalogues as found in the *pothis* whence they are drawn, and it is this. After the names of the

* *Chaitya*, is the proper and sole name for a *Bauddha* abode of God. *Vihár*, the proper and sole name of a *Bauddha* abode of the servant of God. In the former dwells the object of worship, in the latter the professed.

six great *Manushi Buddhas* (Nos. 50 to 56) the name of SÁKYA SINHA, the seventh and last is given in my list, though not found at that place in the *Lalita Vistára:* probably because SÁKYA had not, when that work was compiled, become *Nirván* and a *Tathágata* in the proper sense. His name, though occurring before, is notwithstanding, re-inserted in my catalogue in that place, in order to make up the complement of the now famous *Sapta Buddha Manushi.* Before each distinct series of names, the work, from which it is derived, is uniformly noted.

In the works cited, many more names, besides those given in the catalogue, are to be found, and from the whole of the books which have been procured and transmitted to Calcutta, hundreds of new names might be drawn. In the SAMÁDHI RAJA,* SARVÁRTHA SIDDHA, (SÁKYA, before he became a *Buddha,*) is asked by MAITREYA and VAJRA PÁNI, how he acquired *Samádhi Jnyán:* In reply, he begins by naming one hundred and twenty *Tathágatas,* who instructed him therein in his former births, and at the conclusion of this enumeration of *Buddhas,* SARVÁRTHA SIDDHA observes, he has given so many names exempli gratia, but that his instructors were really no less in number than eighty crores. There is a verse in the *Aparimita Dharani* (to be found in many other, and higher authorities) purporting that "the *Buddhas* who have been, are, and will be, are more numerous than the grains of sand on the banks of the Ganges." Some of these *Buddhas* sprang divinely, not generatively from other *Buddhas;* some from *Akás,* and some from the *Lotos.* These are in general evident nonentities, in regard to chronology and history: yet it is often most difficult to distinguish them from their more substantial compeers, the origin of the latter having been frequently traced up to Heaven by the vanity of superstition, while its grovelling genius, no less fre-

* I have this list before me extracted from the *Samádhi Raja;* but I do not think it worth while to add it to the lists already given.

quently drew down the lineage of the former to Earth. Again, among the *Buddhas* confessedly of mortal mould, there are three wide degrees, that of the *Pratyeka Buddha*, that of the *Srâvaka Buddha*, and that of the *Mahâ Yânika Buddha*. But the two former are regarded, even by their worshippers, as little more than mere men of superior sanctity; and as infinitely inferior to the *Mahâ Yânika Buddhas*, such as SÂKYA and his six great predecessors. We have, however, multitudes even of this highest degree: and besides, the title belongs not only to the supreme *Mânushi Tathâgatas*, but also to all the *Dhyânis* indiscriminately. Upon the whole, then, it seems peculiarly desirable, in the present state of our information, to keep a steady eye upon the authoritative old scriptures, that SÂKYA is the seventh, and last of the *Buddhas*.

It is very worthy of remark, too, that, according to those scriptures, the duration of these seven *Buddhas* fills the whole extent of time: the two first being assigned to the *Satya Yuga*; the two second to the *Treta*; the two third to the *Dwâpara*; and SÂKYA and the *Buddha* yet to come, being the declared Lords of the *Kali* or present *Yuga*. It will hardly, I imagine, be considered an answer to this difficulty to observe, that the Chronology of the *Buddhas*, supposes an eternal world, and confounds time and eternity.

It has not occurred to me at present to doubt the historical existence of SÂKYA's six predecessors, but I have not failed to remark that, while the *Buddha* writings make ample mention of SÂKYA's birth, sayings, and doings; and while they ascribe to him, the arrangement at least, and scripture of all the work, they are nearly silent with respect to the origin and actions of the six *Buddhas*, who went before him. To go farther into this matter would lead me beyond the bounds I have prescribed myself on the present occasion. What I have said will suffice to shew why the catalogue has been so long withheld, and perhaps would justify the withholding of it still.

* *List of Tathágatas compiled from the Lalita Vistára, Kriya Sangraha and Rakshá Bhagavati.*

Lalita Vistara, 1st Section.

1 पद्मोत्तर	Padmottara.	23 सुरश्मि	Surasmí.
2 धर्मकेतु	Dharmaketu.	24 मङ्गल	Mangala.
3 दीपङ्कर	Dípankara.	25 सुदर्शन	Sudarsana.
4 गुणकेतु	Gunaketu.	26 महासिंहतेजा	Mahasinhateja.
5 महाकर	Mahákara.	27 स्थितबुद्धिदत्त	Sthitabuddhi-datta.
6 ऋषिदेव	Rishideva.		
7 श्रीतेजा	Srítteja.	28 वसन्तगन्धि	Vasantagandhi.
8 सत्यकेतु	Satyaketu.	29 सत्यधर्मविपुल कीर्ति	Satyadhermavi-pulakirtti.
9 वज्रसंहत	Vajrasanhata.		
10 सर्वाभिभू	Sarvábhibhú.	30 तिष्य	Tishya.
11 हेमवर्ण	Hemavarna.	31 पुष्य	Pushya.
12 अत्युच्चगामी	Atyuchchagámí.	32 लोकसुन्दर	Lokasundara.
13 प्रवाडसागर	Praváraságara.	33 विस्तीर्णभेद	Vistírnabheda.
14 पुष्पकेतु	Pushpaketu.	34 रत्नकीर्ति	Ratnakirtti.
15 वररूप	Vararúpa.	35 उग्रतेजा	Ugrateja.
16 सुलोचन	Sulochana.	36 ब्रह्मतेजा	Brahmateja.
17 ऋषिगुप्त	Rishigupta.	37 सुघोष	Sughosha.
18 जिनवक्त्र	Jinavaktra.	38 सुपुष्प	Supushpa.
19 उन्नत	Unnata.	39 सुमनोज्ञघोष	Sumanojnaghosha
20 पुष्पित	Pushpita.	40 सुचेष्टरूप	Sucheshtárúpa.
21 उर्णातेजा	Urnáteja.	41 प्रहसितनेत्र	Prahasitanetra.
22 पुष्कल	Pushkala.	42 गुणराशि	Gunarási.

* These lists were sent by Mr. Hodgson, in the Devanagarí character only, with a request that the Secretary would render them into their equivalent Roman characters agreeably to the orthoepy followed in the Researches. This has accordingly been done, but it has been thought likely to be satisfactory to insert the names in the Devanagarí letters also.—H. H. W.

Lalita Vistára, 1st Section.—(continued.)

43 मेघस्वर	MEGHASWARA.	50 विपश्यी	VIPASYÍ.
44 सुन्दरवर्ण	SUNDARAVERNA.	51 शिखी	SIKHÍ.
45 आयुस्तेजा	AYUSTEJA.	52 विश्वभू	VISWABHÚ.
46 सलिलगजगामी	SALILAGAJAGÁMÍ.	53 ककुत्सन्द	KAKUTSANDA.
47 लोकाभिलाषित	LOKÁBHILÁSHITA.	54 कनकमुनि	KANAKAMUNI.
48 जितशत्रु	JITASATRU.	55 काश्यप	KÁSYAPA.
49 सम्पूजित	SAMPÚJITA.	56 शाक्यमुनि	SÁKYAMUNI.

Lalita Vistára, 13th Section.

57 - 1 अमोघदर्शी	AMOGHADÁRSÍ.	73-17 ज्ञानमेरु	JNÁNAMERU.
58 - 2 वैरोचन	VAIROCHANA.	74-18 सत्यदर्शी	SATYADARSÍ.
59 - 3 दुन्दुभिस्वर	DUNDUBHISWARA.	75-19 नागदत्त	NÁGADATTA.
60 - 4 धर्मेश्वर	DHARMESWARA.	76-20 अत्युच्चगामी	ATYUCHCHAGÁMÍ. (See No. 12.)
61 - 5 समन्तदर्शी	SAMANTADARSÍ.	77-21 महावियूह	MAHÁVIYÚHA.
62 - 6 महार्चिस्कन्धि	MAHÁRCHISKANDHI.	78-22 रश्मिराज	RASMÍRÁJ.
63 - 7 धर्मध्वज	DHARMADHWAJA.	79-23 शाक्यमुनि	SÁKYAMUNI. (See No. 56.)
64 8 ज्ञानकेतु	JNÁNAKETU.	80-24 इन्द्रकेतु	INDRAKETU.
65 - 9 रत्नशिखी	RETNASIKHI.	81-25 सूर्यानन	SÚRYÁNANA.
66-10 पद्मयोनि	PADMAYONI.	82-26 सुमति	SUMATÍ.
67-11 सर्वाभिभू	SARVÁBHIBHÚ. (See No. 10.)	83-27 नागाभिभू	NÁGÁBHIBHÚ.
68-12 सागर	SÁGARA.	84-28 भैषज्यराज	BHAISHAJYARÁJ.
69-13 पद्मगर्भ	PADMAGARBHA.	85-29 सिंहकेतु	SINHÁKETU.
70-14 शालेन्द्रराज	SÁLENDRARAJA.	86-30 गुणाग्रधारी	GUNÁGRADHÁRÍ.
71-15 पुष्पित	PUSHPITA. (See No. 20.)	87-31 काश्यप	KASYAPA. (See No. 55.)
72-16 यशोदत्त	YÁSODATTA.	88-32 अर्चिःकेतु	ARCHIHKETU.

Lalita Vistára, 13th Section.—(continued.)

89-33	अक्षोभ्यराज	Akshobhyarája.	93-37	पद्मोत्तर	Padmottara. (See No. 1.)
90-34	तगरशिखी	Tagarasikhí.	94-38	धर्मकेतु	Dhermaketu. (See No. 2.)
91-35	सर्वगन्धि	Sarvagandhi.			
92-36	महाप्रदीप	Mahápradípa.			

Lalita Vistára, 20th Section.

95 - 1	विमलप्रभास	Vimalaprabhása.	100 - 6	रत्नयष्टि	Retnayashti.
96 - 2	रत्नार्चि	Retnárchí.	101 - 7	मेघकूटाभिगर्जितस्वर	Meghakútábhigarjitaswara.
97 - 3	पुष्पावलिवनराजिकुसुमिताभिज्ञ	Pushpávalivanarájikusumitábhijna.	102 - 8	रत्नछत्राभ्युद्गतावभास	Retnachhatrábhyudgatávabhása.
98 - 4	चन्द्रसूर्यजिह्मीकरप्रभ	Chandrasuryajihmíkaraprabha.	103 - 9	समन्तदर्शी	Samantadarsí.
99 - 5	गुणराजप्रभास	Gunarájaprabhása.	104-10	गणेन्द्र	Ganendra.

Kriyá Sangraha.

105 - 1	वैरोचन	Vairochana.* (See No. 58.)	110 - 6	विकिरणोष्णीष	Vikiranoshnísha.
106 - 2	महोष्णीष	Mahoshnísha.	111 - 7	उद्गतोष्णीष	Udgatoshnísha.
107 - 3	सितातपत्रोष्णीष	Sitátapatroshnísha.	112 - 8	महोद्गतोष्णीष	Mahodgatoshnísha.
108 - 4	तेजोराशि	Tejorási.	113 - 9	विजयोष्णीष	Vijayoshnísha. (See No. 163.)
109 - 5	विजयोष्णीष	Vijayoshnísha.			

* *Note.* This name, although a repetition, is numbered; because the personage here indicated by the name *Vairochan*, is really *Vairochan Avatár, Manjúsri.* The five celestial *Buddhas* of *Nepal* will be recognised in this list, but commenting were endless.

Kriyá Sangrdha.—(continued.)

114-10	अक्षोभ्य	AKSHOBHYA. (See No. 85.)	124-20	अमिताभ	AMITÁBHA.
115-11	वज्रसत्त्व	VAJRASATWA.	125-21	वज्रधर्म	VAJRADHERMA.
116-12	वज्रराज	VAJRARÁJA.	126-22	वज्रतीक्ष्ण	VAJRATÍKSHNA.
117-13	वज्रराग	VAJRARÁGA.	127-23	वज्रकेतु	VAJRAKETU.
118-14	वज्रसाधु	VAJRASÁDHU.	128-24	वज्रभाष	VAJRABHÁSHA.
119-15	रत्नसम्भव	RETNASAMBHAVA.	129-25	अमोघसिद्धि	AMOGHASIDDHA.
120-16	वज्ररत्न	VAJRARETNA.	130-26	वज्रकर्म	VAJRAKERMA.
121-17	वज्रसूर्य	VAJRASÚRYA.	131-27	वज्ररक्ष	VAJRARAKSHA.
122-18	वज्रकेतु	VAJRAKETU.	132-28	वज्रयक्ष	VAJRAYAKSHA.
123-19	वज्रहास	VAJRAHÁSA.	133-29	वज्रसन्धि	VAJRASANDHI.

Rakshá Bhagavatí.

134 - 1	रत्नाकर	RETNAKARA.	139 - 6	सूर्यमण्डल प्रभासोत्तमश्री	SURYAMANDALA-PRABHÁSOTTAMA.
135 - 2	अशोकश्री	ASOKASRI.	140 - 7	एकछत्र	EKACHHATRA.
136 - 3	रत्नार्चि	RETNÁRCHI. (See No. 90.)	141 - 8	समाधिहस्त्युत्तरश्री	SAMÁDHIHASTYUTTARASRI.
137 - 4	जयेन्द्र	JAYENDRA.	142 - 9	पद्मश्री	PADMASRI.
138 - 5	पद्मोत्तरश्री	PADMOTTARASRI. (See No. 1.)	143-10	नन्दश्री	NANDASRI.

XIII.

NOTICE

OF

THREE TRACTS RECEIVED FROM NEPAL.

By HORACE HAYMAN WILSON, Esq.

Secretary to the Asiatic Society.

THE accounts hitherto published of the Religious System of the Nepalese, are far from being comprehensive or satisfactory. They only establish the general conclusion that there are two predominant forms of belief, as well as two principal divisions of the People, the *Párbatiya*, or Mountain Hindus, who follow the faith of the Brahmans, and the *Newárs*, or original inhabitants, who adhere to the worship of *Buddha*.

The indistinctness and inaccuracy that pervade the descriptions of Kirkpatrick and Buchanan, are not however, in all probability, the fault of the describers. Much is, no doubt, attributable to their want of access to original authorities, on which alone dependance can be placed for a correct view of any mode of faith in India. The Spirit of Polytheism, always an accommodating one, is particularly so in this country, and the legends and localities of one sect are so readily appropriated by another, that it speedily becomes difficult to assign them to their genuine source. In like manner,

formulæ and ceremonies very soon become common property, and whatever may be the ruling principles, the popular practice easily adopts a variety of rites that are peculiar to different creeds. This is every where the case throughout Hindustan, and the sectaries of VISHNU often assimilate to those of SIVA, whilst the worshippers of the female Principle are constantly identifiable with both.* Nepal, evidently, constitutes no exception, and the worship of SIVA, and *Tantra* rites, are so widely blended with the practices and notions of the *Bauddhists*, that an accurate appreciation of the latter is no longer derivable from any but original and authentic sources, or the ancient works of the *Bhotiyas* in which the pure and primitive doctrines are enshrined.

Of the number and character of those works which are the authorities of the *Bauddhas* of Nepal, the only description on which any reliance can be placed is contained in the preceding communication, from Mr. HODGSON, to whose active and intelligent zeal the Society is so largely indebted. It yet remains, however, to estimate the contents of the volumes he has enumerated, and which for the far greater part, it is believed, are written in the language of *Tibet*, and not in Sanscrit, as he seems to suppose. We must wait therefore for the acquirement of this language by European scholars, before we can pronounce with confidence upon the character and contents of the *Bauddha* Scriptures, and how far they may be originals or translations. If the latter, which, except to a limited extent, is very unlikely, we may safely assert, that the *Sanscrit* originals are no longer procurable in Hindustan.

The paper already referred to, furnishes us also with the only outline of the BAUDDHA philosophy and mythology that can be consulted with advantage, for, although some of the particulars are to be found in GIORGI's ponderous volume, they are so obscured by his parade of learning, and spirit of theory, that they are to be selected only with great trouble and uncertainty. The account given by PALLAS, as quoted by BUCHANAN, seems also to be derived from oral information only, and to be confined to superficial and

popular details. To what extent the Doctrines or Divinities of *Bhot Bauddhism* are of local origin or modification, can only be determined when the condition in which this form of faith exists in other countries is more authentically explained; but as far as we may infer from what has yet appeared in the Asiatic Researches, or elsewhere, on the *Bauddhism* of *Ceylon* and *Ava*, many and important varieties occur between the heavenly hierarchy of those countries and of *Bhot*. Of the scale of *Buddhas* which prevails in the latter, we have no tract whatever in the communications of BUCHANAN, MAHONY and JOINVILLE. Their enumeration of the human *Buddhas*, the only *Buddhas* of whom they speak, differs also from that of Mr. HODGSON. Amidst the perplexity that this disagreement is calculated to occasion, any further illustration that is available will be, no doubt, welcome to the Society, and I have therefore thought that the following notice of the only works sent down by Mr. HODGSON, which I have been able to distinguish as connected with the religion of *Nepal* in any language known to me, might not be unacceptable. The works are short, and are evidently of a popular, not a scriptural character. As authorities, therefore, they are of no great value, although they may be taken as guides to common and corrupt practice and belief. They evidently, however, spring from the mythological system sketched by Mr. HODGSON, and so far corroborate his statements, as well as derive confirmation from his remarks, whilst they serve also to shew how far the *Buddha* creed has been modified by *Tántrika* admixture.

The works in question are three tracts, comprised in one volume, and severally entitled—*Ashtamí vrata Vidhán*, Ritual for the religious observance of the Eighth (day of the lunar fortnight.) *Naipáliya Devata Kalyána Panchavinsatika*, Twenty-five Stanzas invocatory of the favor of the Deities of *Nepal*—and *Sapta Buddha Stotra*, Praise of the seven *Buddhas*. The text of these tracts is *Sanscrit*, interspersed with a gloss in *Newari*, copiously infused with pure *Sanscrit* terms. The two latter are so short that they may be translated entire. A specimen of the first will be sufficient.

TRANSLATION.

SAPTA BUDDHA STOTRA.

"I adore *Jinendra*, the consuming fire of sorrow, the treasure of holy knowledge, whom all revere, who bore the name VIPASWI, who was born in the race of mighty monarchs, in the city *Bandumati*, who was for eighty thousand years, the preceptor of gods and men, and by whom endowed with the ten kinds of power, the degree of *Jinendra* was obtained at the foot of a *Pátalá* tree.

"I adore SIKHÍ, the mine of heavenly wisdom, the supreme sage who crossed the boundaries of the world, who was born of a royal race in the great city *Aruna*, whose life, adorned with every excellence, extended to the term of 70,000 years, by whom, out of affection for mankind, holy wisdom was obtained at the foot of a *Pundaríka*.

"I adore VÍSWABHÚ, the friend of the universe, the king of virtue, who was born in *Anupamá*, of a race of illustrious monarchs, whose life lasted 60,000 years, and who, having triumphed over earthly afflictions, obtained immortality at the foot of a *Sál* tree.

"I adore KRAKUCHCHANDA, the Lord of Munis, the unequalled *Sugata*, the source of perfection, who was born in *Kshemavatí*, of a family of Brahmans, revered by kings, the life of that treasure of excellence was 40,000 years, and he obtained, at the foot of a *Sirisha* tree, the state of *Jinendra*, with the weapons of knowledge that annihilate the three worlds.

"I adore KANAKA *Muni*, the sage and legislator, exempt from the blindness of worldly delusion, who was born in the city *Sobhanavati*, of a race of Brahmans honoured by kings. His resplendent person existed thirty thousand years. The degree of *Buddha* was obtained by him, munificent as the mountain of gems, at the foot of an *Udumbara* tree.

"I adore KASYAPA, the Lord of the world, the most excellent and eminent sage, who was born at *Benares*, in the family of Brahmans venerated by princes, the life of his illustrious frame endured 20,000 years, and the waters of the three worlds were dried up by the lamp of divine wisdom, which he acquired at the foot of a *Nyagrodha* tree.

"I adore SÁKYA SINHA, the *Buddha*, the kinsman of the Sun, worshipped by men and gods, who was born at the splendid city of *Kapilapur*, of the family of the chief of the *Sákya* kings, the life of which best friend to all the world lasted 100 years. Having speedily subdued desire, unbounded wisdom was acquired by him at the foot of the *Aswattha* tree.

"I adore the Lord MAITREYA, the chief of Sages, residing at *Tushitapur*, who will assume a mortal birth at *Ketumati*, in the family of a Brahman honoured by the king, and who, endowed with immeasurable excellence, will obtain the degree of *Buddha*, at the foot of a *Nága* tree, his existence will endure 8000 years.

"Having praised the seven *Buddhas*, supreme over all, and resplendent as so many Suns, as well as the future eighth *Buddha*, MAITREYA, dwelling at *Tushitapur*, may the merit of such praises be quickly productive of fruit, so that having divided all corporal bonds I may speedily obtain the final liberation of the holy Sages."

REMARKS.

The enumeration given in these verses is, therefore, very different from that of Dr. Buchanan and Capt. M'Leay, and instead of five or six we have eight-and-twenty *Buddha* teachers or human *Buddhas*: the former verses have only specified ten names, GAUTAMA and SAKYA, of which the first does not occur in the Nepal list, while in another place he observes that SAKYA is considered by the Burmese *Bauddhists*, as an impostor: the latter has mentioned the names of the *Buddhas*, and they are evidently the same as the last five of the Nepal *Stotra*.

KAKOSUNDHA,	or	KRAKUCHHANDA,
KONAGAMUNI,	"	KANAKA,
KASSIPPA,	"	KASYAPA,
GOTAMA,	"	SAKYA,
MAITRI,	"	MAITREYA,

possibly the other three are regarded as *Buddhas* of a different Kalpa, or period, and therefore only seven occurs in the list furnished to Captain Mahony (*Asiatic Res.* XIV. 330): the Nepal enumeration, however, is not a mere provincial peculiarity, nor of very modern date, and the same must have prevailed on Hindostan, when there were *Buddhas* in the country. *Hiouenthsang*, who wrote his vocabulary, probably in *Cashmir*, in the 10th century, specifies the same *Buddhas* as the *popular Buddha Stotra*, or *Kyrgyd Sheh*, *Vanadeh*, *Krakuchhanda*, *Kanchana*, *Kasyapa*, and *Sakya Sinha*.

How many of these *Buddhas* are real personages, is very questionable. KASYAPA is a character known to the orthodox system, and perhaps had once existence: he seems to have been the chief instrument in extending Buddhism along the *Himalaya* and *Caucasus* mountains, as far as we may judge from the traditions of *Nepal* and *Cashmir*, and the many traces of his name to be met

[illegible] but, as I have had occasion to remark elsewhere, no such distinction is made in the Pali version of the *Sacca Gatha*, which is used by the People of Ava and Ceylon. Gautama and Sakya Simha, and Adi-ya Bandhu, are there given as synonymes of the son of Suddhodana.

"*Sudhodana-sya Gotama Sakya-sha, Jata Sakya Muni, ti Adicatha bandhu-ya.*"

It may seem scarcely worth while to notice the mention made in these verses of the acquisition of the state of a *Buddha*, or of a condition exempt from the infirmities of humanity, under particular trees: the meaning is according to the Translation, that the sages chose such spots for the performance of their *Tapas*, or course of religious austerities. The specification, however, may be current probably to some account. It is often exceedingly difficult to discriminate between *Bauddha* and *Jain* sculptures, and to decide to which sect images and architectural remains belong—any characteristic peculiarity will therefore be very acceptable to Indian antiquarians and travellers; and a figure in other respects, possessing the usual features, the spiral locks, thick lips, and large ears of a *Jina*, or a *Buddha*, engaged in devotion, under the shade of a tree, may generally, perhaps, be ascribed with safety to the latter. It is more common to find the Jain Pontiff shaded by the expanded hoods of the many-headed snake.

The next work takes a wider range than the preceding, in its enumeration of the objects of veneration in Nepal, and comprehends so many local peculiarities, that a correct translation of it is impracticable any where out of Nepal, except by a person familiar with the country and the system. The translation originally made was, therefore, referred to Mr. Hodgson, to whose zeal, research and explanatory remarks, it is indebted for any pretension to accuracy.—The notes appended to the translation, are almost wholly derived from communication with him on the subject of the text.

The five Dhyani Buddhas

Amitabha Akshobhya Vairochana

Ratna Sambhava Amogha Siddha

The five Dhyani Buddhasaktis

Pandara Lochana

Vajra Dhatwisvari Mamaki Tara

with our teacher, and the protecting [1] PANCHARAKSHA, be propitious to you—I adore them.

3. May PADMAPANIDHARA, DHARMARAJA, the Jina MAITREYA, VIRAJA, SIDDHA, VAJRAGARBHA, KARUNIKA, KANAKA, the Muni of Muni KASYAPA, and SAKYA SIMHA, [2] the Sun for past, present, and future, the ocean of whose excellence is not to be passed by the ten faculties, be propitious to you—I adore them.

4. May the chief of sages and saints, the excellent son of Jina AVALOKESWARA, may MANJUSRI, AKASAGARBHA, VAJRAPANI, and the great saint MAHOSADHI, SAMANTABHADRA, and the illustrious pair KSHITIGARBHA and LOKESWARA, [3] be propitious to you—I adore them.

---

[1] These Goddesses are considered by Mr. Hodgson as belonging to the genius Bauddha species and the Vaishnava schools being spontaneous productions of nature, like other ancient beings and divinities, sometimes seen and known by other names as SARVASVARA the Lord of eloquence the VAISRAVANA of Sanskrit—KUBERA-ARAVA, the long-faced, horse-mouthed, perhaps meaning thunder, VAJRAPANI, the commonly epithet named DHARMAPALA, the Protector of the Religion of powerful powers are styled PANCHARAKSHA, MAHA-SAHASRA-PRAMARDANI, HARITAMATI, JANGULI, and MAHAMAYURI (or MAHAMANTRANUSARINI) the legendary attributes, no doubt, would be unique to many of these terms. ED.

[2] We have here *Ten-named Buddhas*. Twelve have been already given in the list of twenty-four, but these are omitted as they are the best authorities to the *Gaya-tirtha*.

[3] These are *Bodhisattvas*, supposed to have to the *Dhyani* or celestial *Buddhas*, the names of Sakya as—

Vairochana	the Son of	Samantabhadra	
Maitreya		Vajrapani	
Akasagarbha		Akasagarbha	
Vajrapani		Vajrapani	
Vajrasatwa		Akasagarbha	
Manjusri		Others.	
Samantabhadra	Viz.		
Lokesa		Sarvanivaranaviskambhi	
Kshitigarbha		Kshitigarbha	
Others.		Lokesvara.	

Of these the first, from the name of Padmapani, the jewel and lotus bearer, is considered as a divine emanation of Dharmaraja, the Supreme Buddha, but the others are of various origin and descent, very differently described from external appearance.

kind, encircling, as well, a snake, the fierce serpent KUNDA, the King of the Nagas.

10. May that SANKARSHANA, the son of the great Jina, holding a tridental mace, a bell, a portion of VASUDEVA, in the form of a water-pot, assumed at the command of LOKESWARA, to obviate SAMVARTTAKA, and born on earth for the benefit of mankind, [these propitious to you—I adore him].

11. May [DAMODARA,][1] the all-preserving form assumed by MAHA DEVA, for a portion of himself, in order to revive the ignorant and vain, and sensual MAHESWARA,[2] and convert him (?) to a profound and learned sage, (or to one) be propitious to you—I adore him.

12. May that pious SARVADEVADEVA VISHNUSENA, [in form of the Sun] of a fair, and decorated with the form of snakes, who came out of the body of DEVA, and throwing off a portion of himself became the precentor PARAMGURU, [be propitious to you—I adore him.

---

[1] SANKARSHANA was of the eight chiefs of the Yadus, a supposed incarnation of Vishnu.

[2] A sage who gave name to Mahesh-mandala, and the region and people of a certain area.

17. The Linga is called Chandrasena.

18. The emblem of MAHA DEVA is a Chakra, but Garuda is a carved, a false or [illegible] as well as the antelope. Therefore, does not preserve its symbols consistently as in the preceding names.

19. The appellation seems to understand by Meru-pasha, Mount, the noose or valley of Meru (Himalaya), who, according to Mr. Hodgson, appears to be a Bhairava personage.

20. A silk is the symbol of Vishwasena; but it is also one or more of other attributes, the principal symbol or last sight of as the new Lokapala personification, which is more frequently referred to in every instances, and which is not always attached to under the same type. In this case it is the Jewel, or Linga, of the Lord of Hooded Snakes.

13. As Dhrishṭa,* studied by his pupils, was engaged [in devotion] on the bank of the Vipāśā, Parjwarōpasarga suddenly appeared and possessed that portion of himself, the Vāyavya-Śarīra.** [The friend of all, standing in the presence of Lōkēśvara, may he be propitious to you—I adore him.

14. As Upavasu, having obtained super-human faculties from his austerities, was delighted, remembering the son of Amita, and blowing the shell Pāñchajanya, his heart devoted to the will of Lōkēśvara, was sanctified; may he who, having established a portion of himself as Vāyavya,** returned to his own abode, be propitious to you—I adore him.

15. May the holy Tīrtha** Pāṇḍu, where the Nāga obtained rest from

---

* The person mentioned in this and similar [verses], although not named in the original in the next verse, is no doubt intended [to be] Avalōkiteśvara, or holy man. Lōkanātha Lōkēśwara, and the like. A name not mentioned by Mr. Hodgson is Padmapāṇi, who is said to be the special Lord of the eight Nāgarāja.

** The [subject of this] same sentence seems to have been either at a loss for an appropriate name, or else [purposely] refers [to] the Lord of Odiyāna. From small being the property of the element of earth, [associated] with Vāyavya-Śarīra, [called] Pārśwa and Kanīṣṭa-Gōpāla, across the [intervening] middle of the nose.

** The same remark applies with more especiality to this term—the word Vāyavya [being used] to signify the same [as that] employed by the sage.

** From this verse to the [end of the] seventeenth, the [eight] great Tīrthas, or places of pilgrimage in Nepāla are addressed. They are all of the semblance of rivers, the greater number of which are [still] known [as such]. The circumstances from which they derive their sanctity are briefly alluded to in the text; the legends are related in the Svayambhū Purāṇa; and are [as] follows:

Tīrtha 1, at Gōpuchchha, where the Nāga Karkōṭaka [obtained] rest from pain.

Tīrtha 2, at Gangāsangam, [that is] where the Bāgmati runs into the Vāgmati.

Tīrtha 3, [called] Sangam Tīrtha, at the confluence of the Vāgmati and Manōjavā.

Tīrtha 4, at Dhanuṣā, where the Nāga Manōjava runs into the Vāgmati.

Simhini Vajra Yogini Vyaghrahasini

Sakya's Charan with the 8 mangals

Kauli

19. May the goddesses VIDYÂDHARÎ, ÂKÂSAGÂMINÎ, VÂYUVEGÂ, and HÂRÎTÎ, "may HAYAGRÎVA, GANEŚA, MAHÂKÂLA," and CHUNDA, HÂRÎTÎ, may BRAHMÂNÎ and the rest, "with SIDDHIKÂ, VAIŚRAVAṆÎ, and SARASVATÎ, be propitious to you—I adore them.

20. May the [illegible] Tirthas, the source and term of the Yugmaka, and the rest; "the Kosa Chaitya on the Sankhadvâra" with the Lanka Chaitya on the

---

[illegible] These five goddesses belong to the Sankarsha system—according to one statement, Vajradhara and Vajrasattva are produced from the Kosa in the Kosa sphere—these Saviours, united in nature with earth, below the earth is the element water—below [illegible] of fire and below that of air—Vairochana is a goddess of a yellow colour, [illegible] of an unknown race. These goddesses resemble the Yoginis and Vidyâdharîs of the Hindu system in their terrific forms, malevolent disposition, and magical powers—[illegible] in having each her Yoga Mandala, a mystical [illegible] appropriated to practice addressed to her. Hârîtî is a female of the class of Sankarsha and is worshipped as Sitalâ by the Buddhists of Nepâla.

[illegible] These divine females, adopted from the Brâhmanical Pantheon, are great favourites with the Buddhists of Nepâl, the people manifesting their attention to them by [illegible] and [illegible]. The priesthood, as in most other countries, [illegible] the Brahmanical theory, and [illegible] that they are the servants of the Buddhas, and are only to be reverenced in that capacity. It is related of HARIKESARI, in the Lankâvatâra, that when Râvana found himself overmatched by the monkeys, he took refuge in a temple of Hârîtî. Hârîtî was unable to defend the suppliant, applied to RAMA, who recommended him to go and serve the Buddhas. At Śrâvastî a temple was found unique of HARIKESARI, MAHÂKÂLA, and HÂRÎTÎ. MAHÂKÂLA is considered by the Buddhists as a Bodhisattva, and is invoked by Chiefs of Robbers. The Buddhists regard Hârîtî as the wife of Pâñchika and [illegible].

27. CHÂMUṆḌÂ is a female deity [illegible] Buddha Avatâra are classed in order as [illegible], the Saviour, a perfect saint, Nirvâṇa, [illegible] Chamuṇḍâ, Chânḍî, Chânḍikâ, and Bhadrakâlî, [illegible].

28. Pârâśarî, and the rest are the Mâtrikâs, the divine mothers, or personified energies of the Hindu gods.

29. Kinkinî and Pâśahastâ, or the Line and Noose-goddesses are female spirits attached to the Mâtrikâs.

30. Sarasvatî is the Hindu [illegible] according to the Śâradâtilaka, according to the Saubhâgyatantra, self-engendered.

31. These are the epithets of Pârvatî as named Tri[illegible] Aparâ, Ekaparâ, and Anekaparâ.

32. Mr. Hodgson places the scene and term of the third Yugmaka, amongst the greater Tirthas, but its [illegible] have not been ascertained.

33. Sankhadvâra is called by the Buddhists Sankhapura, by the Jainas Śrâvastî, and by the Hindus Sahet Mahet, [illegible] Buddhist remains, and [illegible] Jain Tirthankaras, and [illegible] Râjâ Suhridhwaja, [illegible] Bahraich.

human faults, the ruler of the mortals and immortals: *Buddha*. To him, a son of *Buddha*, I address the rites professed to this flower *Mandára*."

The offering is then made with this formula: "Om! Reverence to the sons of *Buddha*, whose heart is laden with the burthen of compassion, the supreme spirit, the universal intellect, the triple essence, the endurer of ills for the benefit of existing beings, accept this offering, savoury and fragrant, and confirm me and all men in the supreme all-comprehending wisdom. *Om! Ah! Hrih! Hum! Phat! Swáhá!*"

The whole of the above is thrice repeated, with what are called the *Dhárani*, *Sangha*, and *Mula Mantrahs*. The names of the *Buddhas* being changed, and the prayers varied in length, though not in purport; these, however, form but a small part of the whole ceremony; although it is made up entirely of such prayers and observances.

After worship has been offered to the different *Buddhas*, *Bodhisatwas*, regents of the quarters, and other mythological beings, the ceremony concludes with the following address to the "spirits of heaven and goblins damned."

"Glory to Vajrasatwas—Gods and demons, Serpents and Saints, Lord of the plumed race, and all *Gandharbas*, *Yakshas*, Regents of the planetary orbs, and spirits that dwell upon the earth. Thus, kneeling on the ground, I invoke you. Let all hearing my invocation, approach with their wives, and children, and associates. Hear Deva-Gods, who frequent the brow of *Meru*, the groves of *Indra*, the palaces of the Gods, and the orbit of the sun; spirits who sport in streams, in ponds, in lakes, in fountains, and the depths of the sea. Goblins, who dwell in villages, in towns, in the universal temples of the Gods, in the stalls of Elephants, and the cells of Monks; imps, that haunt the paths, the lanes, the markets, and where cross-ways meet. Ghosts, that lurk in waste and thickets, in the hollow of a solitary tree, in fearful paths, and in the same

APPENDIX.

No. I.

RULES OF THE ASIATICK SOCIETY.

THE following is an abstract of the Rules of the Institution, which are now in force, including those printed in the Appendix to the sixth and subsequent Volumes of the Society's Transactions.

Original Rules adopted at the Founder's Discourse, 15th February, 1784.

1. The Institution shall be distinguished the *Asiatick Society*; the bounds of its investigations will be the geographical limits of *Asia*, and within these limits its enquiries will be extended to whatever is performed by man or produced by nature.

2. Ordinary Meetings shall be held for the purpose of hearing Original Papers read, [illegible] subjects as fall within the circle of the Society's enquiries.

3. All persons and Literary Men shall be invited to send their Tracts to the Secretary, on which they shall immediately receive the thanks of the Society.

4. The Society's Researches shall be published annually, if a sufficiency of suitable materials be received.

5. More Extraordinary Meetings shall also be held, [illegible] occasion of such unpremeditated Essays or Disquisitions as may be communicated to the Society, the Hour & Attendance

6. All questions shall be decided by ballot, by a majority of two-thirds, and nine Members shall be required to constitute a Board for such decisions.

7. No new Member shall be admitted who has not expressed a voluntary desire to become so; and in that case, no other qualifications shall be required than a love of knowledge, and a zeal for the promotion of it.

Subsequent Resolutions of the Society which are in force.

9. The future Meetings of the Society shall be held on the first *Wednesday* of each alternate Month viz. in the Months of *February, April, June, August, October,* and *December,* at eight o'clock in the Evening.

9. If any business should occur to require intermediate Meetings, they may be convened by the President; who may, also, when necessary, appoint any other day of the week, instead of *Wednesday*, for the usual Meetings of the Society.

10. As it may not always be convenient for the President to attend the Meetings of the Society, a certain number of Vice-Presidents shall be elected annually.

11. In case the President and the Vice-Presidents are absent at any Meeting a quarter of an hour after the time, the Senior Member present shall take the Chair for the evening.

12. Every Member of the Society shall have the privilege of introducing as a Visitor, any Gentleman who is not usually resident in Calcutta.

13. With a view to provide Funds for the necessary expenses of the Society, an Admission Fee shall be established, to consist of Two Gold Mohurs, payable by every Member on his election; and each Member of the Society, resident in Town, (Honorary Members excepted,) shall also contribute a Gold Mohur quarterly, at the first week of January,

00102873

Digitized with financial assistance from
Observer Research Foundation
on 11 March, 2020